JUBILEE MEMORIALS

OF THE

WESLEYAN MISSION,

SOUTH CEYLON.

1814—1864.

COLOMBO:

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It seems right that after fifty years have passed over, an account of the mission work in one of the Districts of India should be placed before the members and supporters of the Society, that they may have the opportunity of judging of its progress, and of the character of the plans that have been pursued by its agents. There are three other Wesleyan Districts in India: The Tamul, North Ceylon; the Madras; and the Mysore; and there are agents at Kurrachee, Lucknow, Barackpore, and Calcutta. The South Ceylon District was the first that was entered upon; and as the same long experience that has fallen to my own lot is not possessed by many missionaries, I have felt myself called upon to undertake the task I have now completed. In other Buddhist countries, Ceylon is regarded as sacred ground; and the mission work in it is of the greater importance from this circumstance, as the downfall of Buddhism here would be regarded as the prelude of its destruction throughout the world. The following Memorials must be regarded as something between a Report and a History. For the one they are too extended; and for the other too imperfect.

I came out to Ceylon in 1825, and left it in 1847, under the supposition that I should never see it again; but on the failure of the health of the late General Superintendent I was requested to supply his place for a short period; and for this purpose I returned to the island in 1862. My library, and many memoranda that would greatly have aided me, are in England, and I have sometimes had to trust to memory in illustrative statements or collateral details; but I have been careful to have authority for all I have recorded in relation to the mission. Knox, Percival, Cordiner, Davy, and Emerson

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Tennent have been largely consulted. I have access, from my position, to the official documents of the mission, and I have been greatly aided by its monthly Notices and annual Reports, and by a series of Quarterly Letters that in a printed form have, in some years, been sent by the missionaries to the committee at home. To these documents I have made no specific reference, though sometimes using their very words, as this would have increased the size of the work, without any adequate advantage, as scarcely one of my readers would have had the opportunity of verifying my quotations; and a long array of foot-notes would have seemed to claim for these Memorials a more formal and authoritative character than they are entitled to receive.

It has been my aim to give as clear and correct an account as I can of the religious position and circumstances of the South Ceylon District, from its commencement. My Bible teaches me that with the work of missions are linked the happiness, and purity, and salvation of the world, and the glory of God and of His Son Jesus Christ. Wherein I have failed, let the blame be upon my own head. It is my consolation, that the cause itself can lose nothing of its grandeur or importance from the defects in its recorder. I want to enlist in its behalf the gifts, the good-will, and the supplications of all who are themselves seeking salvation though the cross and passion of the Son of God; believing that whilst all are permitted to choose their own mode of doing it, no member of the Catholic Church can refuse compliance with the command of Christ to go and teach all nations, without the neglect of a solemn duty in the sight of the world's Redeemer and the Judge of all men.

R. SPENCE HARDY.

Colombo, Ceylon, Nov. 1, 1864.

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JUBILEE MEMORIALS.

1. *Our Plan and Purpose.*

When the Wesleyan Missionaries first visited Ceylon, it was not the magnificence of its scenery, the richness of its products, the interest of its legends, or the vastness of its religious and industrial structures, now in ruin, that attracted them to its shores; but pity for its people—a wish to promote the happiness of man and the glory of God. They had heard, from many sources, of the spiritual darkness that enshrouds the minds of the varied races who inhabit it, whether they cultivate its hills or dwell beneath the shadow of its palms; and at the call of duty they left their homes in Britain, as the patriarch Abraham left Ur of the Chaldees, "not knowing whither he went," but strong in the faith they exercised in the divine promise, "Lo! I am with you." In carrying out the task I have undertaken, I shall, therefore, turn away from the scenes that would attract the naturalist, the painter, or the antiquary, and confine myself almost exclusively to an account of the progress of the truth amongst the people here resident; but as the importance of the battle cannot be understood, unless the resources of the antagonist power are known, I shall notice, in one or two preliminary sections, the former position of the island, as to its religions and their results.

On the 30th of December, 1813, the Rev. Thomas Coke, L. L. D., accompanied by five Wesleyan ministers, embarked at Portsmouth, to commence a mission in the far east. Bereaved of their venerable leader, who had been suddenly called to his reward when on the voyage, four of the number landed at the port of Galle, on the 29th of June in the following year. To describe the labours, with their alternate scenes of sorrow and triumph, of these men and their successors, in the fifty years that have since elapsed, is the design of these Memorials. They will be of value to the Directors of the mission; they will form a chapter of some interest in the history of the church of Christ; and the failures, as well as the successes, of

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which they tell, will not be without instruction to other missionaries, in this and similar lands.

The work of the Wesleyan missionaries will, of necessity, form the principal topic upon which I shall dwell; but I am not forgetful, nor do I wish to ignore the fact, that there are missionaries of other societies resident in the island, some of whom I have regarded with an affection that tongue cannot utter, and with a veneration that lies deep in my inmost soul; and when the ransomed of the Lord shall be gathered together upon the sacred hill, and shout the praises of God and the Lamb, it will be to me an additional joy, that I shall then be permitted, through divine grace, to stand side by side with these honoured and holy men, in the hour of their triumph, as I have toiled with them, shoulder to shoulder, in the warfare of earth. I can say with the apostle, in true honesty of heart, "Peace be to the brethren, and love, with faith, from the Father and the Lord Jesus Christ. And grace be with *all* them that love our Lord Jesus Christ. Amen."

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2. *The Island and its People.*

The whole area of Ceylon is said to be 25,742 square miles, somewhat less than that of Ireland. In shape it has been compared to all kinds of odd things, from a swine's ham to a chrysalis; and it may be called pyriform, peariform, or pearliform. In position, it stands as a watch-tower to the mightier India, to some of whose tribes it may be a retreat in the hour of their danger; and it is related to the continent of Asia as Great Britain is to Europe or Madagascar to Africa. It is a region of contrasts and contradictions. Listen to what that man says about it, and he will tell you: "It is a place to be dreaded and shunned. On its hills are detestable leeches, in numbers numberless; in its pathways lurk poisonous snakes; in its homes are repulsive insects, and every abomination; in its rivers are enormous alligators; and around its shores are voracious sharks, seeking their prey with sinister look; on murder ever ruminant. Two months in the year you see the sun, and the rest of your days are spent in an atmosphere moist as a hatter's workshop, and worse than the steam over a dyer's vat, a seething pest-house. As to its food, you have rice and curry for breakfast, and curry and rice for dinner, all the year round, when you can get them. The natives are all cheats, atheists, demon worshippers. To-day you may dine with your friend, and to-morrow you may have to weep over his grave. In the jungles fever dwells, more fatal than the wild beasts

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that everywhere prowl, and on the banks of its rivers there lurks an air that no man can breathe long and live." Listen to that other man, and he will tell you: "It is a Paradise upon earth. Upon its hills there are acres covered with the coffee tree, its aroma fragrant as the attar distilled from roses of Damascus, its blossoms white as the snowdrop, and its ruddy fruits more valuable than nuggets of pure gold. Over its pathways the creeper hangs in rich festoons, and to span them, and form a grateful shade, the banian throws down its thousand roots. Around its homesteads are delicate shrubs and gorgeous flowers, and as you sit upon your own threshold, you may watch the sly squirrel as he merrily leaps before you, or you may listen to the pleasant note of the native robin as he perches overhead, soothed at the same time by the cooing of the dove in the more distant woods. Near its rivers and tanks are seen birds of the most brilliant sheen, as their many-rayed feathers flash in the bright sunshine; in the bed of its burns gold has been found, and there are in them sapphires and rubies; and on its shores are collected the goodliest pearls of the merchantman. The days are ever bright, with a refreshing breeze coming from the sea, or stealing in coolness up the valley; and the nights are not to be surpassed in loveliness, when the moonlight falls upon house and tree, and covers all things present with a silvery radiance. The natives are gentle, almost to effeminacy, and are daily improving in material wealth and moral worth. From the constancy and rapidity of communication with other lands, almost every luxury of the world can be commanded. The climate is one of the most enjoyable under the sun. There are Europeans who have lived here twenty or thirty years, who have scarcely known ache or pain in all this time, and are looking the picture of health; and if disease should, by some possibility, overtake you, there are always ships ready to convey you to some other place, where, from change of climate or a more bracing air, you may secure another lease of life." Both replies are correct, when looking at extremes; but a picture neither all brightness nor all shade would be nearer the general experience and truth.

Though separated from the mainland by the distance of only a few leagues, the island has a character of its own. Even its fauna and flora, in many instances, we are told, are peculiar to itself. Its geological structure is supposed to intimate, with old and ponderous argument, that its mountains are not a continuation of the Ghauts, as might be thought when looking at the map, and that it was never attached to the peninsula of India. On the north and south there are vast plains, the

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former like a sea of verdure, scarcely broken by an islet hill, and the latter an immense expanse, with only scant population, famous as the home of the elephant from the time of Ptolemy. In the interior there are hills of great renown, as Adam's Peak; or of towering elevation, as Pidurutalagala, with one exception the highest mountain south of the Himalayas. As the traveller stands upon one of these heights there may be around him an ocean of clouds, with mountain summits rising above them, like bergs of emerald. Though his look-out may be more than eight thousand feet above the level of the sea, there will be near him, at that height, trees of considerable size, perhaps the rhododendron, with its crimson flowers. Lower down there will be thick jungle, clothing the whole hill as with a rough and variegated mantle. Dotting the table-land, he sees patches all bare; for though tall trees are around them, and even bend over them, their roots refuse to enter the unpropitious soil, and their seed fruits will not germinate within their circle; so that they seem like spots accursed, where unholy orgies may have been celebrated, when demons were the sole possessors of the land. In more favoured localities there are terraces on which rice is cultivated, in one instance I have seen, many hundreds in number, one above the other, with the clear water trickling from step to step, after it has imparted moisture to the narrow fields. Not far from this rapid slope, there may be plots of ground in which the coarser cereals are grown, with names unknown to our English tongue, unless it be the sesamum. In the plains are fields of greater extent, where the light plough scarcely breaks the sod, as it forms the tiny furrow; or the buffaloe tramples the whole area into a mass of mud, with white-feathered cranes wheeling in rapid circles round the path of the native who drives them; or the rice rows wave in broad undulations, as the breeze sweeps over them and stirs their roots; or the oxen tread out the corn, to the unmusical song of the Singhalese peasant, as he hums the harvest-home. If the day is bright, and the eyes of the watcher are good, there where the earth and sky seem to meet, he can distinguish the glimmer of the Indian ocean, and along that line of shore there grow twenty million cocoanut trees, according to a recent computation. The readiness of access to the hills of the interior is an advantage that has sometimes prevented the necessity of returning home, when visited by the weakened and worn-out missionary. There he may be braced by the frost, sleep under blankets, stir the welcome fire, eat green peas and ripe strawberries, and tread on daisies.

Not more than one million of acres out of the fifteen of which the island is composed, are cultivated. Were it not for

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the plantain and cocoanut trees that always indicate man's nearness, we could scarcely tell that there are dwellings in any part of the extended space we are supposing to lie before us, each house being hid from the sight of even its next neighbour by trees, fragrant, fruitful, or of curious form. A Kandian can scarcely tell what is meant by "the corners of the streets," and he is in little danger of disobeying the command that he is not there to pray; but this isolation increases the difficulty of the missionary, as he is thereby prevented from collecting the people in masses, without great labour. Were it not for the barking at him of the village dogs, whose coward yelp answers the purpose of a bell, he might visit one house and preach there, and not another family in the hamlet be aware of the presence of the stranger. The population is in some districts sparse, the average of the island being only 81 to the square mile. In the Western Province, in which the capital is situated, with 45,000 inhabitants, it is 190, in the Central Province 66, and in the Southern Province, 156. When the great bell of St. Paul's tolls to tell of the entrance of death into high places, its sound is heard by more people than dwell in the whole of Ceylon. There is a Protestant minister to every 20,000 of the inhabitants; but their services are unequally distributed. In some districts there is neither school nor place of worship, whilst in the towns they are seen in almost every street.

The following statement as to races and religions is taken from the same invaluable repertory to which we are indebted for nearly all our statistics, "Ferguson's Ceylon Directory and Hand Book of Useful Information." This work, compiled with much labour and great care, I have found to be as correct, in all the instances in which I have had the opportunity of testing its truth, as any record can possibly be, formed of materials that are themselves occasionally the result of conjecture or hypothesis. The Editor, I may state for the information of readers at a distance, is not officially connected with any of the missions in the island, and is therefore a free and unprejudiced authority.

"Taken according to race the population of Ceylon is, we believe, fairly expressed by the following figures:—

Europeans......	2,500
European Descendants......	4,000
Malays, Javanese, Parsees, &c.	4,000
Veddahs.........	2,000
Moormen......	130,000

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Tamils (including Immigrants)............	700,000
Singhalese (Low Country and Kandian)	1,157,500
Total	2,000,000

"Of the Europeans, four-fifths of the whole, or 2000 out of the 2,500, are males.

"Divided according to the religions they profess, we believe we may class the population as follows. The Roman Catholics put in a claim to 150,000 adherents, but we believe our figures are nearer the mark.

Protestant............	40,000
Romanists............	100,000
Total Christians	140,000

"So that of the two millions of human beings that inhabit Ceylon, only 7 per cent. profess Christianity in any form. The Protestants may, we believe, be classed nearly as follows:—

Episcopalians......	17,000
Presbyterians and Congregationalists	10,000
Wesleyans......	10,000
Baptists.........	3,000
Total	40,000

"Among the Christians we include the whole of the 6,500 Europeans and European Descendants, 1000 of the Veddahs, 92,000 of the Singhalese, and 40,500 Tamils. We then get the religious constituents of our population much as follows:—

Christians (100,000 and 40,000)	140,000
Buddhists and Demon Worshippers	1,065,000
Gentoos (Worshippers of Siva, Vishnu, &c.)	657,500
Mahomedans (Moors, Malays, &c.)	132,500
Fire-worshippers, &c.	5,000
Total	2,000,000

"That only seven per cent. of the population of Ceylon should profess Christianity—that only two per cent. should be Reformed or Protestant Christians, will be melancholy facts, pregnant with solemn reflections to many of our readers. But so it is, after all that has been done to preach the gospel and distribute the Bible. The darkness of the picture, in our case, is relieved only when the contrast presented by Continental India is regarded. In Ceylon it may be said that *something* has been done, not merely to sap the outworks of heathenism, but to build up the edifice of Christianity......Subjected merely to the numerical test, Christianity may be said to have

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made but small progress either in India or Ceylon; but the preparative work has been done, and is quietly but surely going on, of which numbers are no criterion."

No Arian land, no region between Chaldæa in the east and China in the west, can tell so much of its past deeds as Ceylon; and this not merely in the legends of its poets, the songs of its minstrels, or the myths of its old seers, but in something that looks very like history, with coins, inscriptions, monuments, and chronicles to verify it; some of its structures being more than two thousand years old, vying with the pyramids in elevation, and approaching in vastness of extent the hundred-gated Thebes. We cannot stay to enumerate its series of 165 kings, or tell of the relic-mounds they erected, the cities and palaces they founded, or the bunds and tanks they piled up, of immense massiness and wrought masonry; but, lest we should be supposed to exaggerate in our estimate of the greatness of these ancient works, we may state, that Anuradhapura, founded nearly a century before Leonidas fought at Thermopylæ, had once, we are told, 11,000 houses in it, and was a square, surrounded by a wall on each side of sixteen miles in length, the foundations of which may still be traced; that the dagoba mound of Abhayagiri was 405 feet high, with a circumference of 1130 feet, only 50 feet lower than the dome of St. Peter's, at Rome, the highest erection ever reared by the hand of man; and that the main embankment of the Giant's Tank, in part composed of immense blocks of stones, extended more than 15 miles, with a base of 300 feet in breadth, and was calculated, according to Sir Emerson Tennent, "to enclose an expanse of water equal in extent to the lake of Geneva."

It is without a parallel that so small a people should have retained, for more than two thousand years, their country, their language, and their religion, though constantly assailed by invaders from the continent, one race of whom, the Tamils, have a population of ten millions. What was the number of the former inhabitants of Ceylon we cannot now learn; but the remains of its water-courses, and other works made in the old time to promote irrigation, now without an inhabitant near them, prove that it must have been much greater than at present. Whole regions have been depopulated, either by disease or war. In either case we have proof therefrom of the bravery of the people. If the desolation was caused by disease, they had both sickness and the sword to contend with; but though obliged to leave the plains, and to abandon the gigantic works of their fathers, the hills were still their own, and their fastnesses guarded against the intrusion of the foe. And if it was by war alone, they must have been willing rather to die by whole

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provinces than become vassals of other lords. We cannot look upon a Kandian without veneration, when we remember the prowess and perseverance of the race whence he has sprung, and the warfare his people so long waged, that their land might be free from the yoke of the foreign oppressor.

There is a tradition, preserved in the Mahawanso and other works, that a prince from some region in India, Wijaya by name, came to the island in the year in which Buddha died, B. C. 543, and found it inhabited by demons, by whom are meant, we are told, the wild and lawless aborigines. But in this legend we place no faith. The language called Singhalese, is so nearly allied to the Sanscrit, that nine-tenths of its roots may be traced to this source. The names of its hills and rivers, and of its legendary personages and places, are all from the Sanskrit; and we are becoming inclined to the conclusion that the Singhalese are the primitive inhabitants of Ceylon, and that their language is the one spoken by the people that first crossed the bridge of Rama, when men broke away from the first community, and its original dwelling-place after the descent from Ararat. We can see no other way by which to account for the integrity of the language and the apparent unity of the race.

The people who speak Singhalese inhabit the interior, and the western and southern provinces. The Tamils, who worship Siva and the other Brahmanical deities, possess the whole of the northern and eastern provinces. They are the principal traders in all the cities of the island, and form the bulk of the labourers on the coffee estates. We have seen that they are supposed to be about 700,000 in number. The Wesleyans have no mission to the Tamils in South Ceylon, but it is the intention of the Committee to commence one during the year. The difference in the language prevents the Singhalese missionaries from ministering to them with advantage. Their position in the Singhalese provinces is assuming an importance, and exercising an influence, that demand greater attention than they have yet received from the church of Christ. They are not wholly neglected, as there are earnest missionaries of other denominations devoted especially to their instruction; but the agency is inadequate to the urgency and extent of the work to be done.

After the Singhalese and Tamils, the Moors are the most numerous race, who also speak Tamil, but are Mahomedans in their religion. They are found in all parts of the island, sometimes living in the midst of other natives, but more frequently having streets or hamlets to themselves. There is a proverb about them in which, for universality of presence, they

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are compared to the crows. They were formerly seen in unfrequented parts of the interior, with large tavalams, or caravans of bullocks, laden with produce for barter with the Kandians; and it has often caused me sorrow, when these animals, at the sight of the horse I rode, have thrown down their burdens in terror, and run off to the woods, where they could not be caught without much trouble. These Moormen are fishers, cultivators, and tradesmen, but not artisans or mechanics, if we except a few shoemakers, tailors, and lapidaries. They are fast amassing landed property, in some localities to so great an extent as seriously to interfere with the interests of other classes. They were placed in very different circumstances in the time of the Dutch; as we learn from Valentyn, quoted by Emerson Tennent, that they were forbidden to hold lands in the country, their worship was interdicted, and at death one-third of their property was forfeited to the Government. Even under British rule they were long subjected to peculiar restrictions and liabilities; but these are now all happily removed.

The name of Moor was given to them by the Portuguese, the Mahomedans with whom they were best acquainted before their arrival in India being known as Moors, which denomination they received from their having come from the Roman Mauritania. On the appearance of the Portuguese, they were the most rising race in these eastern seas. They were found in all positions favourable for trade, with special immunities and privileges. Their fleets were numerous and powerful; and if the banner of the cross had not then appeared, that of the crescent might at this moment have been predominant in India. There are various traditions as to their origin, which probably refer to different periods and places; and the confusion may arise from their having arrived in the island at times distant from each other. When it is remembered that the Arabs once carried on an extensive trade with Ceylon, and resided here in great numbers, it appears singular that there are so few traces of them in the island. That the Moors did not thus originate, we have evidence in the fact that they are Shiites, and must therefore have come from Persia or India. That they are Shiites we infer from the respect they pay to the sons of Ali. There are few persons in Ceylon who have not heard their wailing, as, once in the year, they mournfully call upon "Hussein! Hassan!" The effigies they then carry about in procession represent two children, or youths; but why the two emaums are represented under so young a form I cannot tell, as Hassan was of an age to succeed his father in the caliphate, and Hussein was slain in battle. In shape and feature the Moors

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are much more like the full-formed Turks than the spare and wiry Arabs. It is unnecessary to say that they do not understand the language of the Koran, as only a few of the Arabs themselves are acquainted with its antiquated style. They are free from gross idolatry, and hold the practice in abhorrence; but they have sacred places, where their saints are entombed, about which they have many absurd legends, and they pay them a reverence that is inconsistent with pure Islamism. There is a romantic spot between Matura and Dondra, where one of these tombs may be seen on an emiñence that overlooks the sea. In my younger days I was accustomed to resort thither, that I might enjoy the solitude, and watch the armadilloes at their play in a neighbouring swamp, and the wary ways of the monkeys as they gambolled upon the rocks near a tall cliff, a little nearer Matura; but which, when I visited it a few weeks ago, after an interval of 36 years, I found to have been invaded by the cultivator, and its former character marred by the woodman's axe. I have been told that the celebrated church of St. Anna, near Calpentyn, was originally a place of Mahomedan pilgrimage; and that the numerous and costly offerings of the superstitious were long divided between the Moors and Romanists. Harvard tells us of a pretended prophet, who professed to fast, to remain entirely without food, forty days, in a house near the mosque at Marandahn. The seal of a magistrate was affixed to the door at the commencement of the period, which remained intact at its close, and was then solemnly broken in the presence of witnesses; but as the roof was tiled, without mortar, it was evident that food might easily have been conveyed to the occupant, without the violating of the seal.

In the south of Ceylon, the missionaries have had comparatively little religious intercourse with the Mussulmans, from not being acquainted with their language. A tract was published on Mahomedanism, soon after his arrival in the colony, by the Rev. E. Daniel, of the Baptist Mission, who neglected no class then resident among us, from the dweller in the King's House to the inmate of the outcaste's hut; parts of the Bible, and especially of the Book of Genesis, have been distributed among them; in many cases they have received these works with apparent interest; and not unfrequently they may be seen listening attentively at the outskirts of our open air congregations: but no permanent impression is yet apparent upon the mind of any individual of this interesting race. There have been schools established for their exclusive benefit, which appeared to flourish for a little time, but they then fell away. Some years ago a school was opened at Gabadáwídiya, near Matura, more as an experiment than with the hope that perma-

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nent good would be the issue. The head Moorman, with other individuals of respectability and influence among this class of people, attended on the first day, and on entering the school-room, it was found that there were present 53 Singhalese boys and 66 Moors. It was at first intended that all the duties of the school should be discharged by one master only, as they had intimated no wish to learn anything but Singhalese, and it was apprehended that alarm would be taken if English or Tamil instruction was then proposed. But the headman, in the name of his people, came forward, and solicited both; at the same time recommending a person as Tamil teacher, who was appointed on the spot, and for some time carried on the school with diligence and success. Both Moor and Singhalese boys learnt Singhalese, Tamil and English; they both read the Scriptures, and heard them read, and committed to memory the Ten Commandments, the Creed, and the Lord's Prayer; and in no respect whatever did this establishment differ from any other mission school, except that the Moor boys were not required to kneel at prayer, and they were allowed to attend the mosque on Friday, and to be absent from our own service on the Sabbath. About three months afterward, the school was visited and examined by Archdeacon Glenie, who, after spending a considerable time with the different classes, declared himself to those present as much satisfied with the progress the children had made so shortly after its commencement; and expressed his gratification at discovering that a class of people, so generally opposed to Christian instruction, had thus voluntarily abandoned their prejudices, and submitted to receive the lasting and important advantages from the teachers of another religion, that the knowledge there gained would impart. As the Archdeacon then held the office of Inspector of Government Schools, a kind of official sanction was supposed to be given to the attempt, and for some time all appeared to go on prosperously; but apathy and indifference afterward succeeded, and the school seemed to die from inanition, though, perhaps, the roused fear of interested parties was the real cause of its discontinuance. The number of Moor boys who avail themselves of the advantages of the Government Schools, though every facility is presented for their attendance without offence to their religious convictions, is small. Yet in this respect there is some improvement, as, in the earlier years after the establishment of these schools upon their present basis, there were only three or four, whilst in 1862 there were 133. Still, this is a small proportion out of a population of one hundred and thirty thousand.

In one or two instances, there has been seen by the missionaries in adult Moors a wish to learn the truths of Christianity;

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but there was a timidity about the enquirers that betrayed their sense of the danger of their situation, and of the greatness of the sacrifice that must be made if they followed on to know the Lord. I remember two young Moormen in Kandy whose hearts were inclined towards Christianity, and deep solemnity rested upon them when they spoke of the things of God; but after a time they ceased to visit the mission-house. I afterwards met them in a solitary part of the suburb, and immediately addressed them, as I thought the opportunity was favourable, if they wished to open to me their minds, there being no one else near; but they returned my salutation with coldness and embarrassment, and it was evident that they were not wishful to enter into conversation. At another time two Moormen who had begun to entertain doubts of the truth of their own system, repeatedly visited Mr. Wijasingha, at Matura. They were anxious to receive the Scriptures in Tamil; but not a copy could then be obtained, and all the instruction that could be imparted to them was through a few tracts in that language. Here, too, there was disappointment; as the search for the truth proceeded no further than enquiry. At a more recent period, when the Spirit of God rested powerfully upon the people of Batticaloa, even the Mahomedans were aroused to discuss the subject of Christianity, and some of them were led to doubt whether Mahomet was a true prophet; but they too were afraid to yield to the conviction of their hearts.

Under these circumstances, it is somewhat singular that the first person proposed for acceptance in the island as a native missionary, among the Wesleyans, was a Moorman. In the Minutes of the District for 1816 it is said, "The chairman [James Lynch] communicated to the meeting that he had brought with him from Jaffna, Daniel Theophilus, a converted Moorman, whom he recommended to be taken out as an assistant missionary." This young Mahometan, when he was quite a boy, had learnt some rudiments of English, and was desirous of improving himself in that language. For this purpose merely he began reading the New Testament, probably the only English book in his possession. He was soon so powerfully struck with the contents of that sacred volume, that he became more attentive to the matter than the language. He was, however, fearful lest he should be misled by his slender knowledge of English, and procured a copy of the New Testament in Tamil, his native language. After a diligent perusal of the Testament, and a comparison of it with such parts of the Koran as are published in Tamil, he became decidedly convinced of the truth of the Christian, and the falsehood of the Mahometan, religion. On the 24th of July, 1814, he was baptised, in the Fort Church of

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Colombo. This self-instructed convert was then about 25 years of age, and is described as of excellent character, of strong mind, and considerable learning, carrying on a respectable mercantile business at Jaffna, where he resided. No kind of interested motive appears to have influenced his mind; as, when he might easily have asked favours, he never requested more than protection from government. He was strongly of opinion that if the Moormen could have an opportunity of reading and comparing the New Testament and the Koran in their native language, many would follow the same path by which he was led to the truth. For some time after his baptism, he resided in the same house as Petrus Pandita Sekara, at Colombo, who had formerly been a Buddhist priest; but his relatives and friends were so enraged at his apostacy, that they sought to take his life; in consequence of which he was received by the government under its immediate protection, and committed to the care of the Wesleyan Missionaries. On his return to Jaffna, he was visited every day by a number of Moormen, sometimes by as many as forty, to whom he read such parts of the Koran as mention Jesus Christ, pointing out similar passages in the New Testament. He lived in the midst of them in peace and safety, and was listened to patiently, sometimes even with tokens of satisfaction. His brother-in-law followed his example, and embraced Christianity. After a time he more publicly proclaimed salvation in the name of Jesus of Nazareth. Then, though still listened to by some with seriousness, others became exasperated, and his life was again in danger. When asked if he was not afraid, he replied: "Afraid? No! Why should I be afraid? God is with me." At the District Meeting of 1816, a committee was appointed to examine him as to his qualifications for the Christian ministry; and the report presented of him was so favourable, that he was at once received on trial as an Assistant Missionary. But in the following year there is this memorandum in the Minutes: "We believe that Daniel Theophilus deceived us himself, and that he was ungenerously taken from us." This is the last trace I can find of his history.

The Moormen will be a noble people when converted to the faith of the gospel, and I have dwelt thus lingeringly on their story, from the interest I take in them, and my earnest desire for their salvation; and also from the fact, alas! that I shall probably not again meet with them as enquirers in the whole course of my fifty years' researches.

The present Ceylon Rifle Regiment is composed of Malays, who are also Mahomedans. From the frequency of the supplies of men drafted from their own islands, it would seem that this

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country is unfavourable to the development of their race. When the English took Ceylon, these men were their most formidable opponents; but they have since proved loyal to the British government, and have much improved in gentleness and general character. One of their officers calls them "a faithful, obedient, and brave race of people, with fewer prejudices than the natives of India." I regret that I have no report to present of any sustained efforts to convert them to the true faith; but individuals, in some instances, have received instruction.

The Veddas were formerly scattered throughout the tracts of the interior that border upon Batticaloa, and were met with in various parts of Bintenne. Their name may be derived from wæddá, an archer, or from bædda, the jungle. It is the general supposition that the Veddas are the remains of a race known in ancient Singhalese chronicles by the name of demons, and who are regarded as the aborigines of Ceylon. But for this there is slight authority. The notices in western authors of the inhabitants of the island, though now applicable exclusively to the Veddas, seem to have then referred to the nation at large, rather than to an individual sept; and the descendants of the people to whom they allude are not the Veddas so much as the Singhalese and Kandians. The facts before us lead to the conclusion that there have been several independent tribes of Veddas, each having its origin from a different source. From the respect paid to them as men of caste, and the known unwillingness of the easterns to concede this distinction when there is not the best authority for its usage, it would seem that there is some truth in the tradition that the members of one of the tribes were the descendants of an outlawed prince; and the women of the royal household who misbehaved themselves may have been sent to remain among this rude people until death, as well as, in other instances, among the outcaste Rodiyas, the last of which punishments would be thought to be the most severe. It is also probable that another tribe is descended from persons of some foreign country wrecked upon the coast, as Ribeyro says: "They are as white as Europeans and ruddy-complexioned. They do not speak Singhalese, and their language is dissimilar from any spoken in India." Percival says: "The first time I understood that the Beddahs inhabited Ceylon was in consequence of a party of them being surprised by our Sepoys, in the beginning of 1798, while up the country against the rebellious Singhalese. They were brought to Colombo, where I had the opportunity of examining their appearence. They seemed to be a race entirely different from the other Ceylonese; their complexions were fairer, and inclining to a copper colour." It is only on the supposition that they are of different races, we

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can account for the contradictory statements that are made respecting them. Mr. Stott, a Wesleyan minister, who has visited them more frequently than any other European, says that "their language is Singhalese, varying but little from that which is spoken in the Singhalese districts." Mr. Mercer, a civilian, "who resided long in their vicinity," assured Sir Emerson Tennent that "their dialect is incomprehensible to a Singhalese." One authority says that "they do not even bury their dead." Mr. Stott says that "when one of their number dies, they bury him and leave the place." We learn from one source, that they do not marry but take a woman, and when they are tired of her, send her away and seek some one else; and from another, that a man marries one wife at a time, from whom he seldom separates. They have been compared to the aboriginal tribes who are found on the hills of India; but on the continent these races speak a language entirely different to the people who surround them in the plains, whilst the Veddas, according to Robert Knox and Ralph Stott, two right honest men, "speak the Singhalese language."*

There are three classes of Veddas, Rock, Village, and Coast. In none of these classes are there more than a few hundreds, and it is probable that before long their distinctive name and character will be lost, by their intermixture with the other Singhalese. They have the restless eye usually seen in those who live by predatory habits, whether in relation to men or animals; and many of them have the deformed bodies of men who alternately gorge and starve, and they are stunted and repulsive in appearance; but I have seen a Vedda, after some years of settled life, who was as well and firmly built as a Highlander. They are not savage or cruel, even when wild; and the character ascribed to them by the natives who live around their hunting fields is founded on bad feeling rather than fact. Mr. Roberts, of the Wesleyan Mission, who saw some of them between Trincomalee and Batticaloa, in 1822, says: "I could think of no comparison to mark the difference betwixt

* There is a wonderful oneness about the speech of Ceylon in all ages in which we can trace it, whether as Elu or Singhalese; in the earliest poems extant or the rhymes of the present day, in the hall of the courtier or the cave of the Vedda, at Dondra in the extreme south or Anuradhapura in the extreme north. The philological works of Mr. James Alwis, the learned Secretary of the Ceylon Branch of the Royal Asiatic Society, in relation to his native tongue, are full of interest to the searcher into old dialects, and their historical relationships, as well as to the linguist. I may name especially the Sidath Sangarawa, and his Introduction to Kachcháyaná's Grammar of the Pali Language.

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them and my coolies, than that which exists betwixt a wild beast just brought from the forest, and one that has been tamed." Governor Stewart Mackenzie was much interested in their welfare, and it was partly at his instance that they were so frequently visited by the Rev. R. Stott, whose gentleness of manner was admirably adapted to the winning over of a timid people, and the gaining of their confidence; Mr. Atherton, the Assistant Government Agent of the district, seconded his efforts, with great good will, and distributed the bounty of the government, which, for several years, gave a sum from the colonial treasury to assist them in becoming cultivators of the soil; and numbers of them were located, instructed, and baptised. It is confidently stated by those who have had the best opportunities of knowing them, that they have entirely forsaken demon-worship, their former, and almost only, superstition. For selfish reasons, the Moormen opposed the efforts made to teach them; but when their former oppressors wished them to clear the jungle as before, they said: "We are now the Queen's people, and worship the true God; and unless you will worship with us, we cannot work for you." It is an interesting fact, and contrary to almost all previous experience, that any number of persons belonging to a race who have been nearly as wild as the spotted deer of their woods, for many hundreds of years, should have been induced to become peaceful villagers, and cultivators of the soil, by means so few and simple as those that have been used toimpart instruction, and teach habits of industry, to these dwellers in the jungle. The principal success has been amongst the Coast Veddahs. Of those of Bintenna, Mr. Gillings thus writes, in 1849:* "Many of them seem to prefer their old pursuits to the steady and monotonous occupations of husbandry. Their love of a wandering life is not extinguished, and they court independence and freedom from labour. If introduced to the bustle of towns and the restraints of society; they break away as soon as possible to their beloved solitudes and their old companions, preferring a life of hardship in the jungle to pampered indulgence out of it. I tried hard to induce an orphan lad, of apparently bright parts, to forsake his forest home and come with me to the mission station, that he might be boarded, fed, and educated, so as to be fit for some useful employment, but he was deaf to my entreaties. 'When I am hungry,' said he, 'I chew the bark of trees and pluck roots; when I am cold, I light a fire and warm myself. I want no books, nor learning, nor money. Only give me an axe, and I am content.'" There is honesty in every word thus spoken by the simple woodboy; but whilst we sincerely

* Journal of the Ceylon Branch of the Royal Asiatic Society, vol. ii., 87.

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pity, we can scarcely wonder, when we look at him from his own stand-point, at the choice he made. May the example of the more enlightened few be followed by the many; and may the whole of this wandering race speedily be found among the Lord's people!

There were formerly many Caffres in the island, but they have gradually died out, and the race is now nearly extinct. Within recent years, a few were located on the sides of the principal roads of the interior, where they were frequently mile-men; and their cottages were known by the buffaloe's skulls and spotted chatties that were put up to protect their patches of maize from the evil eye and evil spirits. Ribeyro tells us that in his day they were very fond of a serpent called the cobra de serra, "which will swallow a mare or a stag whole," and they considered this to be "excellent eating." In 1813, the 3rd and 4th Ceylon regiments were composed of Caffres, 874 of whom were in the Kandian provinces, and among them there were 34 deaths in the first six months of the year, a greater proportion than among the 2,189 Europeans, who had 49 deaths in the same period; but perhaps the duties of the Caffres were more harrassing, and they were more exposed. I may remark, by the way, that out of 78 men in the hospitals of the interior at that time, 27 were cases of leech-bites. At Kornegalle a number of Caffres built a school, and the missionary there, Mr. Newstead, sent them an assortment of elementary books, and arrangements were made to instruct them in Portuguese; but after sending their children a few times, and some of the elder had begun to learn to read, they suddenly took a distaste to the work, and indolently gave it up, though a European friend was on the spot to assist them.

The slaves of the island were once numerous. In the times of the Portuguese and Dutch their masters appear to have had over them the power of life and death, if not by law yet in usage; and there are tales yet current among the old families resident in the towns, by no means flattering to the tender mercies of their ancestors. The slaves that were possessed by Europeans were employed for domestic purposes, and in swelling the retinue of the master or mistress, whenever they did the world the honour of walking abroad. In 1809, Sir Alexander Johnstone, then Chief Justice of Ceylon, was sent to England to propose to the Government, among other measures, a plan for putting an end to slavery and forced labour. On the 12th of August, 1816, as an expression of gratitude to the government for having granted to the inhabitants of the maritime provinces a charter and the privilege of trial by jury, all the proprietors of domestic slaves came to a resolution that all children born of

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their slaves after that date should be free. In subsequent years, various measures were taken to procure the entire extinction of slavery throughout the island. In 1831, the number of the slaves, as inserted in the government census, was as follows:

	Males	Females
Western Province.........	373	332
Southern Province.........	431	342
Eastern Province.........	12	11
Northern Province.........	12,605	11,910
Central Province.........	687	694
	14,108	13,289

The Kandians, though there were some very honourable exceptions, were the most reluctant to forego the advantages they derived from the possession of slaves, and at a time when the number of slaves in the interior was 2,113, they presented the following characteristic request to the governor, relative to the time he had proposed for a general emancipation. "We most earnestly pray, that on consideration of our attachment and fidelity to government, it will also have compassion towards us, and refrain from liberating the female slaves for these sixty years, so that for a short space of time we may continue free from inconvenience; and that it may be so regulated, that female slaves born after the lapse of these sixty years, shall be paid for at the rate of 100 ridics for each, and thus a gradual emancipation of female slaves be effected thenceforward." In the great Act that will ever have so bright a page upon Britain's history, there were a few exceptions to the general law of emancipation, and Ceylon was exempted from its privileges by name. By an Ordinance passed in 1837, all slaves were required to be registered. In 1842 there were only about 300 slaves in the whole of the Kandian Province. From an unwillingness to take the trouble of registration, and the numerous inconveniences and restrictions that attended the possession of a slave, we may conclude that slavery is now extinct in the island; but as certain classes, and especially the retainers of the déwálas, were kept in a state little better than servitude in its worst form, long after they were free by law, it may be that there are yet remains of this baneful usage in some of the more retired parts of the interior.

There are not many references to individual slaves in the records of the Mission, though notices of the efforts made for their manumission are frequent. Mr. Bridgnell had once a long conversation with an aged Tamil at Calpentyn, Julian Fernando

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by name, who had formerly been a slave, and whose father fell in war, being thrust through by the bayonet of an English soldier. He related the history of his own disasters by flood and field, and gave an interesting account of his conversion, baptism, and subsequent life, in which he contrasted the then religious state of Calpentyn, as they had "no bell, no minister, and no religious ordinances," with the privileges of former times. He said that his faith and trust were in God our Saviour; and when a hope was expressed that he was sincere in what he said, he replied with strong emphasis, "How should I dare to employ that breath which God gave, in uttering words of falsehood and hypocrisy." The missionary who listened, well-pleased, to this declaration, and gave him "the best advice, the best books, and the best relief he could afford," expresses a hope that he will meet the poor old man in heaven. From Mr. Toyne we learn the story of an old woman, Florentina, who was formerly a slave, but who, on her mistress leaving the island many years previously, obtained her liberty. She was by profession a Romanist until within the last five years of her life, when being prevailed upon to attend the Mission chapel she became decided in her religious character and conduct. After she became united with the Wesleyans in Christian fellowship, she was remarkable for her punctual attendance on the means of grace. Though old and infirm she was always present, except when prevented by sickness, and often was she seen waiting near the house of God until the doors were opened. Nor was her attendance in vain, for though in her youth she had had but few opportunities of receiving religious instruction, that she had profited much during the last few years of her life, her triumphant death abundantly testified. When her mortal career was drawing to a close, her strong desire to depart and to be with Christ, her unshaken confidence in God as her Saviour, the delight with which she anticipated her release from earth, and the rich consolations of the Spirit which she enjoyed, both surprised and delighted those Christian friends who witnessed them. Her very happy exit made a deep and favorable impression on the mind of the hospitable family who had gratuitously taken her under their roof, which was shown by the decent manner in which they had her body interred.

There are other classes of people resident in the island, about whom there is much that is interesting to tell, but I remember that I have yet the travel of fifty years before me; and I am reminded thereby that it is now time to turn away from this branch of the Arian race, and notice the descendants of another section of the same family, that have wandered much further from their primitive dwelling-place, but whose former affinity

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with the eastern nations is still recognised in the name given to their languages, Indo-European.

Of the 2,500 Europeans resident in the island, by far the greater number have come from England and Scotland. When near the Mission stations in which there are no other means of grace, Europeans of all classes, military, civil, and commercial, have attended the Wesleyan services; and some have expressed themselves as receiving great profit therefrom; but the principal work of the Missionaries has ever been among the natives; and whether they have resided in the towns or in the country, it is to the instruction of the natives that their efforts have been almost exclusively directed, which course they believe to be required of them by the churches who have sent them out, and by whom they are supported. Among the many Europeans who have been successively residents in the island since the commencement of Missions, very few have paid any attention to the work of God among the heathen of the land. There have been one or two, however, especially among the Judges of the Supreme Court, whose names are still revered by the natives for the interest they took in their instruction and spiritual welfare. The English are liberal contributors to the various Societies, and are personally kind and respectful to the agents of the different Missions; but the instances are few and far between in which they have even visited a mission school or witnessed a native service. One great reason for this apparent unconcern about the promotion of Christianity has arisen from their non-acquaintance with the native languages; but in their household arrangements, forbidding the purchase of any article upon the Sabbath, and refusing to receive clothes brought home by the washerman on that holy day; in so ordering their domestic usages that their servants can have the opportunity of attending the house of God; in furnishing them with copies of the Scriptures; in distributing tracts to any of their dependents who may be willing to receive them; and in occasionally accompanying the missionary to a native service, and through an interpreter giving a word of exhortation; they might do much good, and be able to look forward to a more glorious inheritance than can be received by those who neglect these imperative duties, and who utterly forget the terrible words of their Redeemer, "Inasmuch as ye did it not to one of the least of these, ye did it not unto me." In the day of judgment, which shall come without let or stay, at the time divinely appointed, wealth told in wills or codicils will not purchase exemption from the doom then pronounced against all who shall be charged with the guilt of the blood of lost souls; but the reward will be great, not of debt but of grace, that shall then be given to all those who have sought to turn men to

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righteousness, as they shall "shine as the stars for ever and ever;" and of the radiant crowns then distributed some will be worn by my countrymen, for having remembered Christ in the person of the lowly native of this fair isle.

Of the class known as Burghers, a name redolent of good cheer and bravery, or, more expressively, as European Descendants, the Wesleyan Ministers have been, in many places, the only pastors. In late years the people known by these names have made rapid progress in every thing that exalts the man, refines the woman, and imparts comfort and happiness to the home. They have filled, and are filling, with the greatest credit to themselves, and advantage to the community, some of the highest offices connected with the colonial government; and the gratitude that many of them express, for the benefits they have received from missionary instruction, is alike creditable to themselves, and gratifying to those who have endeavoured to aid them in their successful efforts to gain their present respectable position. It was an unspeakable boon to the colony when schools were established for the education of their daughters, taught by English ladies; and the contrast between one of their homes now, and in the times I can remember, is nearly as great as between a grimed native chatty and a bright English tea-kettle. I speak not of the show-room, but of the dwelling, the part of the premises called by the old families in Yorkshire, the house, where the inmates meet and most live. A little more advance in the same direction, and an acquirement of such mysteries as washing up cups and saucers, darning stockings, and making rice puddings; and their lords, proud of their accomplishments, will bless the happy day in which they were affianced to housewives of such excellence. Where the Wesleyan missionaries hold service in English, their congregations are composed almost exclusively of the families of this class; and in many instances their liberality in supporting the work of God is proof that the word has not come to them in vain. The unsectarian character of the Wesleyan ministry, and the manner in which the missionaries here have ever acted up to the catholic principles they profess, render their ministrations admirably adapted to a community, composed of members of so many different churches, as are found in nearly all the congregations of the colony that have service in the English language.

The population called Portuguese, and speaking a patois of that language, is composed of descendants of all the nations in Ceylon, except pure Europeans. There are a few who have raised themselves above their fellows, and are honest, industrious, and respected; but the men of the lower strata are in much the same state as when I first saw them forty years ago; and I fear

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that no adequate means have been used by the church to raise them from their pitiable condition. It is singular that there are comparatively so few persons in the colony, calling themselves by this name; as the European Portuguese were here in great numbers; they had possession of parts of the island a century and a half: and they intermarried with the natives to a much greater extent than their successors in colonial rule. We read, on one occasion, of an army of 2,300 Portuguese and halfcastes, and 6,000 Caffres, that was destroyed by the Kandians; and that 700 Portuguese families were located at Ruanwella; and Ribeyro tells us, that "nine hundred families were resident in the town of Colombo, and upwards of fifteen hundred families of persons attached to the courts of justice, merchants and substantial citizens." Yet the European descendants in our own day are only numbered at 4,000. One not familiar with the customs of the country might suppose that the half-castes of former generations had become absorbed in the native population; but it is well known to residents that though natives, especially those of the lower castes, often become "Portuguese," it is seldom that a Portuguese becomes a native. For the encouragement of those who are trying to raise the youth of this class into comfort and respectability, by teaching them handicraft arts, there is the remarkable testimony of Governor Green, of the Wellikada Gaol, who tells us that it is "a curious fact connected with the history of prison discipline in Ceylon, that the admission of a tradesman to gaol is a rare occurrence, out of a hundred prisoners admitted there not being one that has been brought up to any trade," from which it is reasonably inferred, that "when the native is able to earn the ordinary wages of a mechanic, he rarely resorts to dishonesty."

The Wesleyans have had services in Portuguese at Colombo, Kandy, Negombo, Caltura, Galle, and Matura; a Hymn Book, with 312 Hymns, principally translated by Mr. Newstead, has gone through five editions; the Book of Common Prayer has been translated by the same minister, who has also translated the New Testament; other translations of the New Testament, and of portions of the Old, have been issued; and there are several Tracts in the same language. It will be well when this meagre dialect shall become entirely extinct; but meanwhile there are many, especially among the females, who know no other language; and if it were to cease at once to be used in our services, these would live and die without any religious instruction. There are numbers before the throne of God whose dying thoughts were expressed in a verse from the Portuguese Hymn Book, or some triumphant passage from the Novo Testamento was the last sound that quivered upon their lips.

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In the villages the cocoa-nut palm, that we are told loves to listen to the human voice, hears only one language from year to year; in the town, men gather together in companies, one of which can have little intercourse with the other, from the differences in their speech. In the streets of the principal places, every variety of colour and nation is met with, within a short distance—pale Europeans; Dutch descendants, almost as fair, especially as to the young women of the higher classes; the persons calling themselves Portuguese; Singhalese, Tamils, Moors, Malays, and Hindus from every maritime province of India. Vehicles with the odd name of bandies frequently block up the road to the custom-house of Colombo, as effectually as the cabs and busses on London Bridge; and others with the equally queer name of hackeries, drawn by one small bullock, run along with the swiftness and recklessness of a butcher's cart at home. Men with bare backs and legs, but worth thousands of pounds sterling, walk along rapidly, as if intent on some great enterprise, or throng the approaches to the banks. In the morning and evening, women are seen in noisy groups, swinging their arms in unison, as they go to, or return from, the stores where they pick coffee, some of them having a daily journey of twelve miles for this purpose. From a profusion of dress, thus ample long before the ungraceful crinoline was invented, to the figure almost nude, every possible form of garment is used, scarcely any two persons being clothed exactly alike. The Buddhist priest is known by his shaven head and yellow robe, as he stands in silence, with the soulless look common to all celibates by profession, that he may receive in the alms-bowl slung across his shoulder the offerings of his people. When the moon is in certain phases, numbers of natives are seen in clean white dresses, with offerings in their hands, on their way to some heathen temple. The roads along the western coast are thronged at all hours of the day, by persons exposed to the blazing sun, as the modern road-makers, in their ruthlessness, remove from the highway every particle of shade that their axe can reach. A traveller whom we recently met with in the coach, on his way from Galle to Colombo, and who had only landed in Ceylon a few hours previously, was much struck with the beauty of the road, as well as with the swarms of people that thronged it; and said that he did not think there was another instance in the world, in which, for an equal distance, seventy-two miles, you were never out of the sight of a dwelling, or away from the presence of a palm-tree.

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3. *The Ante-Christian Period.*

According to the Mahawanso, Buddha, in the ninth month after he had become invested with the supremacy over all worlds, one day breakfasted in the Himalayan forest, and "that very afternoon" came to Ceylon. He found the island "filled by yakkhos," demons; and was unable to alight until they had given him permission. Leave obtained, he caused a flame to appear, which extended itself on all sides, and the demons, receding before it, "stood on the shores (of the island) terrified;" but he caused another island to approach, upon which they all took refuge. Yet before he left the scene of his triumph, he preached to many myriads of myriads of "living creatures," among whom the guardian deity of the Sélésumano mountain, or Adam's Peak, is particularly mentioned. "In this manner the supreme ruler, indefatigable as well as invincible, having rendered the land habitable for human beings, departed for Uruwela." But I cannot see why he had to request permission to alight from the demons, when friendly deities were in possession of other parts of the same land, or what became of these deities, to say nothing of the reptiles and beasts, when the terrific flame spread through the whole of Lanká. The wondering peafowl might ascend into the air, and the alarmed alligators take refuge in the waters, but what did the huge elephants do? It is evident that the banishing of the demons to a neighbouring island was as foolish a thing as the sending of Napoleon Buonaparte to Elba, as they were soon back again, practising their wicked ways as before the advent of Buddha.

In the year of Buddha's death, on the very day when he glided into the nothingness of nirwána, the island was first visited by ordinary men. The priest Sarabhu, with a retinue of his disciples, must have arrived a few days afterwards, with a relic; but as this journey was effected by means of miraculous power, his visit did not interfere with the demon revels that were then in the course of celebration, perhaps got up in their joy at the good luck that had come to them, in being able to elude the vigilance of "the demon-vanquisher," and return to the beautiful scenes amidst which they had received their pixy birth. "The prince named Wijaya, who had then attained the wisdom of experience, landed in the division Tambapanni of this land Lanká, on the day that the successor (of former Buddhos) reclined in the arbor of the two delightful sal trees, to obtain nibbánan." The followers of Wijaya, seven hundred in number, would soon have lost their lives, as they were caught, immediately after their arrival, by Kuwéni, a she-demon, in a tank;

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who would have devoured them there and then, but was prevented by a charmed thread that had been tied on their arms, so that she could only cast them "bellowing, into a subterraneous abode." To this Kuwéni, transformed by her own power into a lovely girl, Wijaya was subsequently married; and amidst sounds of song and music she said, either in glee or gratitude, "I will render this Lanká habitable for men."

This legend was written by the author of the Mahawanso nearly a thousand years after the supposed event, and if it had been recorded in western lore, would at once have been classed with the traditions that make Hellen the founder of the Greeks, and Brutus, the Trojan, the first coloniser of Britain. The term demon is not applied by native writers to the beings met with by Wijaya as a term of contempt or reproach, or because they were cruel and barbarous. They are real demons, who could transform themselves into dogs or mares, and could draw men into ponds, by invisible means, and eat them. Yet we are gravely told that they were the aborigines of the island, and that the Veddas of the present day exhibit "a living portraiture of the condition of the islanders as described in the Mahawanso before the Bengal conquerors had taught the natives the rudiments of agriculture, and rendered 'Lanká habitable for men.'" The reference given in proof of this strange statement is the aforesaid tale of Kuwéni; but, according to the Mahawanso, it was the she-demon, and not the Hindu Prince, who brought about this change. The names themselves are suggestive of allegory rather than of real history. Wijaya means "conqueror;" Kuwéni, the water-demon, is from kuwa, a water lily, with a feminine termination; Káli, another demon, is "the black one," with a feminine termination; Lankápura, a demon city, is simply "the city of Ceylon;" and all the other names introduced into the legend are similarly descriptive appellations: but, it must be remembered, they are not taken from the text of the Mahawanso, but from the commentary. We know from the Rámáyana that Ceylon must have been peopled, and its localities known to the Arians of the continent, before the time of Wijaya; it is not possible for seven hundred men and their Madura consorts, even if they could have subdued the resident population, to have become so numerous, in a comparatively few years, as to be regarded as the proper inhabitants of the island, to the exclusion of the previous population; there are no evidences, in differences of language or varieties of race, that the Singhalese have ever been intermixed with another people; and we have little proof, beyond the assertion of modern authors, that the Veddas have any connexion

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with the yakkhos of the Mahawanso.* As to Ceylon "being made habitable for men," I may remark, that there are several statements upon the subject, nearly all of equal authority, but contradictory to each other.

In the Mahawanso it is first attributed to Buddha, and then to Kuwéni, the she-demon. The Atuwáwa of Buddhaghósa, supposed to be written about 60 years previously to the Mahawanso, says: "the prince Wijayo, the son of prince Siho, and the first monarch of Tambapanni, repairing to the island, rendered it habitable for human beings." That Buddha did not do it, is certain; that Kuwéni would not do it, is most likely; and for Wijaya to have done it, was not possible.

I have dwelt at this length on the origin of the Singhalese, as it is of them almost exclusively I shall have to write, in these Memorials of the Wesleyan Mission; but the events of the two thousand years that have elapsed since the supposed landing of Wijaya must be dismissed with a short and summary notice. The next great incident in the history of Ceylon is the introduction of Buddhism, which, according to the Mahawanso, took place in the fourth century before Christ. But as Ceylon is said to have been visited by Buddha in person; as Sarabhú, attended by a retinue of priests, immediately after the burning of Buddha's remains, is said to have brought over the Gíwatthi relic, at which time flying through the air was the common privilege of many myriads of rahats; and as there was constant communication between this island and the continental races who were best acquainted with the wonderful works of the sage; it appears impossible, upon Buddhist principles, but that the existence of this religion, the spread of which, in this very age, was attended with so many miracles, must here have been extensively known. Yet, if we are to believe the native records, it was not acknowledged, if even heard of, until the arrival of Mahinda, prince and priest, B. C. 307; when, on the

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* Since the preceding sheets were in the hand of the printers, I have seen a paper inserted in the Ethnological Journal, entitled "An Account of the Wild Tribes of Ceylon: their Habits, Customs, and Superstitions. By John Bailey, B. A. Oxon., Principal Assistant Colonial Secretary of Ceylon," pp. 42. It is by far the best and most elaborate article I have read on this interesting subject; and is the more valuable, as it is founded "only on direct evidence;" "nothing has been admitted on hearsay." "Early in 1854," Mr. Bailey writes, "I was appointed to the charge of the extensive district of Badulla, which comprises, besides the ancient Kandyan province of Ouvah, that portion of the island where the most barbarous

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very day that he reached Lanká, the king and forty thousand of his followers were converted to the faith of the Dharmma. The discourses of Buddha were brought by Mahinda in his memory, and were afterwards orally transmitted from priest to

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Veddah tribes are found. My tastes led me to take every opportunity of studying their habits and customs. My official position gave me the greatest possible facilities for prosecuting my inquiries." I cannot pretend, in the limits to which I am confined when writing on so different a subject, to give even an analysis of this able paper, but I may cull from it a few facts, bearing more immediately on the origin of the race. 1. They have no distinctive name; they are simply known as hunters. 2. They have no custom of caste. 3. They do not believe in transmigration. 4. They invoke the sun and moon. 5. Among their names are those of Hindu gods and goddesses. 6. They do not profess Buddhism. Nearly all these facts would lead us to conclude that they were separated from the Singhalese at a time when the religion of the rishis was professed in the island, as they agree so exactly with the faith of the older parts of the Rig Veda. In the paper whence these statements are taken there is one trace of alliance with the demons of the Mahawanso, in the name of Pusamittaya, which is in use among the Veddas, and was the name of a demon princess connected with the story of Wijaya; but this may be accidental: as they have among the names of their maidens of the greenwood that of Walli, "a creeper," they may have Pusamitta, "the lover of flowers;" and we know they have some imaginative power of this kind about them, as they call their "unkempt locks" ícha kola, "the leaves of the head." There is also one apparent reference to Buddhism, in a charm used for protection against wild boars, in which the Passé-Buddhas are said to be invoked, as well as the sun and moon.

"Ira deyené ôkma.	Boar? of the sun-god!
Sanda deyené ôkma.	Boar? of the moon-god!
Passé Buduné ôkma.	Boar? of the Passé Buddha!
Situ, ôkma, situ.	Stay, boar? stay!"

There may be some misunderstanding as to the word Passé Buduné, as the inferior Buddhas are not Passé but Pasé. The word may possibly refer to Buda, the planet Mars, which may represent the stars; by which the invocation would include the whole of the heavenly host, sun, moon, and stars. The meaning of the word ôkma is marked as doubtful: but it may be from the Singhalese word okkoma, all; and in this case the last line might be translated, "stop (him) all, stop (him)." There

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priest, until, in the year B. C. 90, or thereabouts, they were committed to writing in the Alu Wihára, not far from Matala, during the reign of the nineteenth king, Wattagámini.

The histories of the island contain a record of the arrival of the sacred bo-tree; the erection of temples, monasteries, and shrines for relics, and of the forming of canals and tanks; the successes and reverses of kings, in their wars with each other and with the invaders from the continent; the breaking out of various heresies, and the means taken to suppress them; years of anarchy; rebellions and usurpations; changes of dynasty; and the usual events that make up the unsatisfactory annals of an eastern empire. But with the exception of donatives to the priests, and an occasional intrigue, there is little recorded that is not connected with struggles for supremacy and the ravages of war.

In some ages there were several separate and independent kingdoms, and until the maritime provinces were in the exclusive possession of Europeans, the extension of Tamil power became increasingly manifest in its effects upon the interests and influence of the Singhalese. Yet Knox, writing in 1681, says: "the Malabars are involuntary inhabitants in this island, and have a country here; though the limits of it are small."[1] The Portuguese arrived in the island in 1505; the Dutch in

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are other meanings that will occur to the Singhalese student as possible; and yet, as all may be equally wrong, it would be to little purpose to mention them here. There must be further research before we can found any thing on "the direct allusions to the Hindu gods and well-known personages in the Puránas." If the analogies here supposed are proved to be real, they will tend to demonstrate, either the antiquity of the Puránas in which they appear, or the comparatively modern origin of the Veddas; so that a nice point in chronology depends upon more minute inquiry into this part of Vedda usage; and if any one who has the opportunity would take the necessary pains to remove all doubt about the matter, and would communicate the result of his observations to the public, he would be doing ethnologists a great service. Mr Bailey thinks that "it is impossible to resist the conclusion that the wild tribes of the Veddahs are not 'the mere descendants of the untamed aborigines,' but the descendants of the ill-fated Kuweni and the faithless Wijaya; that they are indeed, as they profess themselves, 'the descendants of kings.'" This is the more probable conjecture, if we can prove that the demon story is not entirely a myth.

1617; the English in 1796; and in 1815 Sri Wikrama Rája Singha was deposed from the kingdom of Kandy, and his dominions taken possession of by the British Government, which has ruled from that time throughout the whole of Ceylon.

It is not in native chronicles that we are to look for the information that is of most interest to the philanthropist or the missionary. From Robert Knox we learn a little; but the facts related by the rough sailor are sometimes too broadly written to be transferred to these pages. We can know something of the manners and customs of the far past, by those of the recent and the present; and I shall make a few extracts from modern works in relation to the subjects of cruelty and licentiousness, as the usages of a people under these two heads may be regarded as giving us a fair insight into the social and moral character of those by whom they are practised.

When we look at the moral code of the Buddhists, and listen to their soft words, and see their general courtesy; when we are told that in their temples they offer little more than the beautiful flower and the rich fruit, and that they hold it a sin to take life of any kind, even that of an insect; we might suppose that they would be among the gentlest and most merciful people in the world. But though they regard animals and men as of the same order of being, to neither class are they pitiful or humane. "It is chiefly from the country north of the Kalany river," we are informed by Tennent, "that supplies of provisions are brought to the bazaars of Colombo; and however scrupulously the disciples of Buddha may observe his injunction to abstain from taking life, a stranger in travelling this road is shocked at the callous indifference to the infliction of pain that characterises their treatment of animals intended for the market. Pigs are suspended from a pole, passed between the fore and hind legs, and evince by incessant cries the torture which they endure from the cords; fowls are brought long distances hanging by their feet; and ducks are carried by the head, their necks bent over the bearer's finger to stifle the noise." Sir Emerson then tells of a most repulsive exhibition, in which "the flesh of the turtle is sold piece-meal whilst it is still alive, by the families of the Tamil fishermen in Jaffna:" but as this is not said of the Singhalese, I omit the painful recital. Yet the Singhalese were recently guilty of an act of cruelty towards the same animal, which has only ceased in consequence of the interference of Government. "If taken from the animal after death and decomposition, the colour of the shell becomes clouded and milky, and hence the cruel expedient is resorted to of seizing the turtles as they repair to the shore to deposit their eggs, and suspending them over fires till

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heat makes the plates on the dorsal shields start from the bone of the carapace, after which the creature is permitted to escape to the water."* When life is taken, the people resort to subterfuge to excuse themselves, or do some other act less directly leading to the same result. They can catch fish without breaking the precept not to take life, as they say that they only take the fish out of the water, and they die of themselves. They would not kill a nayá serpent on any account; but they will put the reptile into a bag, and place it on a small raft in the stream of the river, where its death is certain. It may be said that there are similar customs in lands where the light of revelation shines; but these are not the worst of the practices here known.

Mr. Callaway, writing from Matura, in 1820, says: "I do not think it is common in this neighbourhood to carry the sick and dying to the woods to be left to perish; for the ceremonies employed to restore them are frequent, and, however shocking, shew a wish to save them; and deserted houses may be often seen in which some one has expired: but our schoolmasters say, that they have in former days seen the poor creatures violently carried from their houses to be left to perish, and have heard them cry out, Don't carry me away; I shall not yet die! The custom, however, is far from abolished, especially in such regions as are least civilized. A short time before the English took possession of the island, a woman in this neighbourhood was attacked by the cholera, and her friends supposing she would soon expire, prepared her grave, and wrapping her up in a mat, laid her at the bottom of it, alive; but, retaining a spark of humanity, they waited for her to breathe her last before filling the grave. While they stood around, she unexpectedly revived, and lived afterwards several years in the family of the person who gave me the anecdote."

Bennett, who, in his work on Ceylon gives us much curious information, singularly arranged, says; "In the Mahagampáttoo, so recently as the year 1826, many cases occurred of parents, brothers, sisters, and children, having been consigned, during 'That awful pause, dividing life from death,' with a portion of rice, and a chattie of water placed by the side of each dying individual, to the tender mercies of bears, leopards, crocodiles, and jackalls. But notwithstanding my great anxiety and strenuous endeavours to suppress such inhuman and detestable practices in the district, my avowed determination, which was proclaimed by beat of tam-a-tam in every village and bazaar, to commit all who might be guilty of, or accessory to, this

* Tennent s Ceylon, i. 190 ; ii. 177.

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species of murder, for trial by the Supreme Court of Judicature, and my successful intervention in several instances, through the zealous co-operation of the native headmen, I much fear that I failed in altogether preventing their clandestine continuance. In the hope that it may not be considered supererogatory by the reader, I insert an extract from my official report to His Excellency the Governor of Ceylon, in the year 1827, upon this subject: '4thly. I have put a stop, as far as my preventive means could enforce it, to the unnatural exposition of parents, when considered in a dying state, to the wild beasts of the jungle, by their own children, and in several instances I have succeeded in impressing upon the minds of the natives a conviction of the iniquity and ingratitude of their disposing of the authors of their being at that awful period.'"*

By Knox, the Kandians are accused of practising infanticide. "The horoscope of the new-born child is consulted, and if the planets tell of an evil destiny, they presently destroy it, either by starving it, letting it lie and die, or by drowning it, putting its head into a vessel of water, or, by burying it alive, or else by giving it to somebody of the same degree as themselves, who often will take such children and bring them up by hand with rice and milk, for they say the child will be unhappy to the parents, but to no one else." It was only when there were many children in a family that this was done; "and this is reputed no fault, and no law of the land takes cognizance of it."

As to transgressions of the law of purity, much that is known cannot be repeated. Parts of the country have been pointed out to me that are infamous, from the practice of taking nostrums and philtres by the women. The precepts of Buddhism are exceedingly loose upon this subject. The woman is regarded as a possession, and if no harm is done to her owner, she has little defence from her religion. Until recently, polyandry was one of the common usuages of the interior, recognised by the Government in deciding on cases of disputed right of inheritance. The brothers of a family, however numerous they might be, were united in marriage to one female: and in all parts, with all classes, and among all castes, this odious custom was the law of the land. It was said to have originated in times of anarchy and oppression, when it was necessary that there should be this kind of family compact, in order that the lands might be cultivated, the females and children protected, and the common property kept together, by one part of the family, when the other was away in the wars, or otherwise employed in the

* Bennett's Ceylon and its Capabilities.

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service of Government. This was not the only evil. The frequency, almost the universality, of divorce, which was equally in the power of the woman as of the man, made the marriage contract a mere name. They who live in Christian lands, and yet affect to despise the word of the Lord, little know how much they are indebted to it for the virtue of their wives and daughters, and the general privileges of their social position.

The practice of polyandry prevailed not long ago in some of the more remote parts of the maritime provinces, as well as in the interior, and it is probable that at the time of the arrival of the Portuguese it was general throughout the Buddhist portion of the island. This outrage upon the rights of the better sex recedes before the spread of Christianity. It first became unknown upon the borders of the sea, and now the more respectable Kandian families have been led to acknowledge the degradation of their ancestors. "In May, 1858, a large deputation of influential Chiefs waited upon Sir Henry Ward, at the Pavilion, in Kandy, to seek the aid of Government to remove what they felt to be a stigma on their race and character, by abolishing polygamy and making the marriage tie a binding obligation. This was followed by a petition, signed by 8,000 chiefs and headmen, on behalf of the Kandyan people, repeating their earnest prayer. The result was the enactment of an ordinance, 'To amend the laws of marriage in the Kandyan country,' which will do more to raise the social character of the Kandyans than any other measure can do."

"It is notorious," says the same writer, "that the Kandyans have no scruples with regard to divorce. Among them, husbands desert their wives, and wives their husbands, for any or no reason. Sickness is perhaps the most common cause. The heartless desertion of a sick wife is, I think, the worst trait in the Kandyan character, and the cool and unconcerned manner in which they themselves allude to it, shows that it is as common as it is cruel. In a civil suit in the District Court some years ago, a witness said in reply to a question from me; 'How can I tell how many wives he had? A woman is married to-day, and leaves her husband to-morrow. If the wife gets sick, the husband deserts her; if the husband, the wife deserts him.' A young girl of sixteen or so once coolly confessed before me to having had five husbands, three of whom were living, and two present in court, of whom one had just attempted to commit suicide for her sake! I met with an instance of a man who had been married fifteen times, and I have heard of a woman who had had thirteen husbands."*

* Bailey's Account of the Wild Tribes of the Veddahs in Ceylon.

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These instances must suffice, as indications of what the moral state of the island must have been, when all its religions were heathen. In reading the following pages, we must keep in view, that the men and women of whose pious lives and happy deaths we shall hear, if it had not been for Christianity, would have lived and died amidst scenes of cruelty and impurity like those that have been named; and, perhaps, might themselves have been partakers in their misery and degradation. Even where the gospel saves no souls, it seeks to set aside all evil customs, saves life, and sanctifies the home.

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4. *The Ante-Missionary Period.*

There is an unsupported tradition that the eunuch baptised by Philip visited Ceylon. In the sixth century, Cosmas, surnamed Indicopleustes, came to India, prompted more by the love of adventure than the hope of gain; and he found in our Taprobane a church, which had been planted by Persian merchants, who carried on a flourishing trade with their own country and Ethiopia. It was presided over by a presbyter ordained in Persia, and had a regular liturgy. This church may have been composed exclusively of the foreign merchants; but we may indulge the hope that some rays of light were scattered therefrom into the surrounding darkness of heathenism. Mandeville, who died in 1372, calls Taprobane "full noble and full fructuous," and says that "in that yle there dwellen gode foke and resonable, and manye Christian men amonges them;" but it is supposed by modern critics that his travels are a fiction. This is nearly all we know of Christianity in Ceylon until the arrival of the Portuguese. On the erection of a fort at Colombo it was at once formed into a bishopric, and the religion of the adventurers from Europe was openly proclaimed to the natives.

Not long afterwards the king of the neighbouring city of Cotta, now a station of the Church Missionaries, became favorable to Christianity; and from that time, in the confused accounts that have come down to us, there is scarcely a period spoken of in which some native prince or monarch did not profess Christianity. One is said to have been "a good Christian, amiable, pious, affable, and above all, charitable;" and another to have spent his days "in the exercise of true piety," and to have "passed from this life to a better in 1654." The king of Kandy, Juan Parea Bandar, was baptized with great magnificence, and the nobles of his court followed his example in professing to be Christian. The vessel that was sent to bring a royal bride, Catherine, who had been baptized, from Manaar to

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Colombo, foundered on its way. The captain was heard to exclaim, a little before he perished: "O brave Perera, is it thus thy fate to be swallowed up in the sea? But since it is God's will, patience. Christ, receive my soul!" There is little record of acts of persecution to support Romanism, though the number of ecclesiastics was so great, that by themselves they might have exercised coercion, without calling in the aid of the secular arm. The native authors complain rather of the gold, than of the rack or the faggot, of their Portuguese masters. The kings of Kandy, from their stockades upon the hills, ever watchful for opportunities to burst upon the provinces and bring back the people to their former rule, must have acted as a check upon the wrong exercise of priestly power, though it did not control effectually the oppression of the magistrate or the rapacity of the soldier.

About the time that the Portuguese Government ceased in the island, there were, in the fort of Colombo, two parish churches, one of Our Lady and the other of St Lawrence. There were also five religious houses, viz. convents of the Cordeliers, the Dominicans, the Augustines, and the Capuchins, and a college of the Jesuits. Without the fort were seven parish churches, some of which places retain the names then given to them, as St. Sebastian's; and though a church was built at Wolfendahl by the Dutch, this place is still known among the natives by its Portuguese name, Agoa de Lœpo, a little corrupted. There were two churches, St. Francis and St. Crux, near the present custom house, and two others, St. John and St. Stephen, near the racket ground. In Galle there were about 600 natives, "all good Christians," a parish church, and a convent. There was also a chaplain at Caltura, Negombo, and Batticaloa. At the time Jaffna surrendered to the Dutch there were between 40 and 50 ecclesiastics in the place, Franciscans, Jesuits, and Dominicans.

Whilst the Portuguese were in possession of any part of the island, their rule appears to have partaken more of the character of a military occupation than a regular government, and their dominions, to a great extent, were under martial law. The cruelties they exercised, in the hour of battle or the excitement of victory, were of the most revolting kind. This brought out a spirit of revenge upon the part of the natives; and barbarous cruelties, shocking mutilations, were exercised on both sides. The voice of the priest was either not uplifted to restrain these excesses, or it was too feeble to exercise the influence required. Indeed, we find that some members of the sacred order were themselves warriors rather than peace-makers; they were found upon the rampart, fighting against the natives, rather

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than in the church, or among their people, doing battle against their ghostly foes. From the superior advantages of the Portuguese, the natives derived little benefit; and the wars that they were constantly obliged to wage, were a bitter scourge to the land.

The policy of the Dutch was selfish, and as regarded the commercial interests of the islanders, oppressive; but though it was carried out in the old style in which despotic power was formerly exercised, whether by republic or king, it was vastly superior to any that had preceded it, from the time that Lanká was made habitable for men. The monopoly of Government extended to almost every branch of remunerative trade, and so strictly was it guarded, that even to injure a cinnamon plant was punishable with death. The same spirit was manifested in the efforts of the men of Holland to spread Christianity, which were systematic, and upon the part of many of the clergy, earnest; but they were not always judicious or enlightened. The Governor General of Batavia, in writing to Baldeus, says that "reading and writing are things not so absolutely necessary for the edification of these poor wretches, as teaching them the fundamentals of religion, which are contained in a very few points; and to pretend to propagate Christianity by reading and writing would be both tedious and chargeable to the Netherlands East India Company."

The colony was divided into three districts, Colombo, Galle, and Jaffna, each of which had a consistory, or church-council, and on these were dependent, in the Colombo district, Colombo, Negombo, Calpentyn, Hangwella, and Caltura; and in the Southern district, Galle and Matura. There were about 100 stations in which native congregations existed. The European clergy were appointed by the Dutch East India Company. There were regulations requiring that they should be attentive to the study of the native languages, and when candidates for the ministry first arrived in the colony they were to "make the study of the native languages their principal work for two or three years;" yet we are told by Valentyn that out of a list of 97 clergymen in Ceylon, between 1642 and 1725, only four were qualified to preach in Tamil and four in Singhalese. At the expense of Government, respectable native youths were sometimes educated in Holland, who, on their return, were "on the same footing with the other clergy." The proponents were the church teachers next in order. Their work was to preach on Sundays, to examine candidates for admission to the church and catechise others, to visit the families, "and by instruction, example, and persuasion, to bring their countrymen to the knowledge and reception of Christianity." They had to com-

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pose a fresh sermon every week, which was inspected by a clergyman. There were other agents called zieketroosters, or comforters of the sick. In order to win the natives over from heathenism, no one was employed by the Government, in an official capacity, who was unwilling to receive baptism, to subscribe the Helvetic confession, and profess the Reformed faith. If the natives could have been brought to God by an outward machinery of church forms, and by offers of that which is most attractive to the natural man, not many would have remained heathens under the Dutch rule; but the kingdom of the Redeemer is not of this world, and it is neither by the decree of the statesman nor the sword of the warrior that its power can be established.

The course pursued by the Dutch, in their political regulations for the promotion of Christianity, has been for many generations, and is now, a great hindrance to the reception of the vital power of the gospel by the people of this land. Its consequences were the more pernicious, on account of the peculiar character of the Singhalese, who, until enlightened by Christianity, will do anything to gain office; and again, on account of the eclectic character of their religion, which professes to honor truth by whomsoever taught, so that there would be no inconsistency, according to Buddhism, in one of its professors refusing to declare that Christianity is false.

It is almost too well known to require record, that in the earlier years of British rule, the natives were accustomed to call themselves, "Government Christians," and "Buddhist Christians." They were often heard to say of Christianity, "this religion teaches nearly the same things that our religion does;" and persons high in office would apologise for their patronage of heathenism, whilst professing to be Christians, by saying, "the Buddhists are not very different from us, for they have their ten commandments as we have." Even after the impossibility of both systems being true, has been explained to them at some length, they will still persist in this opinion, "I believe Christianity to be true; but I do not believe that Buddhism is false." In a court of justice, twenty witnesses may be heard in succession to repeat their Christian names, and yet to declare themselves to be Buddhists. Such was the levity of a witness before the Supreme Court at Galle, that on his first examination he professed himself to be a Buddhist, and on the second, a Christian. When the people of a certain village were asked to tell plainly and candidly what religion they preferred, one of them said, "I tell you the naked truth; when we come here, we worship God; when we go the temple, we worship Buddha." Nor is this course, so revolting to the

honest and thoughtful mind, seen by themselves to involve culpable inconsistency; it is often pursued without the least idea that by so doing they act wrong. When Mr. Harvard had been wounded in the thumb by the armed fin of a small shark he was examining, a native entreated that he might be allowed to fetch a kapuwá, to charm away the injury. On another occasion, a Buddhist priest asked him to use his influence with the Government, that he might thereby be appointed to the headship of all the priests in the island. For some time the Wesleyan Missionaries were allowed to preach in a house adjoining the Dadalla temple, and the priests generally prepared it for Christian worship. A former high priest in the Matura district, as famed among his countrymen for his attachment to Buddhism as among Europeans for his extensive learning, permitted the introduction of the New Testament into his temple, where it was publicly read to himself and his disciples. At Rillegalle, the priests requested the use of the Wesleyan School for the purpose of holding in it one of their ceremonies; and they could scarcely understand the motive for its refusal. But the character given of a woman at Kallagany is too generally applicable. When she was asked what religion she professed, she said, "the Reformed." But when she was asked again if she had learnt any christian prayer or catechism, she said that she had not. A Singhalese man was present, from whom the same enquiries were made. He owned he had ever been a Buddhist, and pleasantly reproved the woman for her inconsistency, when she acknowledged that she attended the Buddhist temples, and that she made offerings to demons. "You are," he said, "sometimes of one religion, and sometimes of another, and ignorant of all."

The idea is passing away, that by professing Christianity, there is a better chance of obtaining office; but as there is still the supposition that the registry of their names as Christians is necessary to secure the right of inheritance to ancestral property, the natives will do anything or profess anything; they will resort to the most extraordinary subterfuges; in order to secure marriage for themselves, and baptism for their children, by the Christian minister; nay, such is their ignorance or perversity, that a kapuwá has been recently known to procure Confirmation, whilst still practising his unlawful arts, in order that he might thereby secure for himself a higher rank, and greater power, in the exercise of his profession. I could fill this Report with accounts of men high in office, and of persons who are regarded as enlightened and intelligent, and who would resent it as an insult if they were called heathens, that, nevertheless, allow even devil-dances in their families, in order that

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they may have children, when their wives are unfruitful, or to remove sickness, or to avert calamity, or for some similar purpose.

The duplicity to which the Singhalese often have to resort, when they wish to conceal their real sentiments, without the mention of other evils, must have a most debasing effect upon the mind. Yet scenes like the following, in which professed Christians are the prime promoters of heathen ceremonies, are of frequent occurrence. Some years ago, the Missionary stationed at Galle visited one of the villages under his care, but was disappointed in finding that nearly all the children were absent from school; and on enquiring the reason, he was told that it was in consequence of a great Buddhist ceremony about to be celebrated, in which a new robe for a priest was to be manufactured, and entirely completed, in one day. Anxious to learn all he could about the ways of the heathen, he determined to visit the place, and see with his own eyes the manner of proceeding. On his arrival he found the inside of the Maduwa, a temporary place made for the occasion, filled with women, who were all sitting upon the ground, and busily employed. Some were opening out the cotton, just taken from the tree, and preparing it for the spinners, who were diligently engaged in making it into yarn, which, as fast as it was spun, was handed over to the weavers, who were outside, with their simple looms, making it into cloth. In the evening the robe was to be presented to the priest, and though all appeared to be ready, there was some unaccountable delay. It was then discovered that the whole ceremony had been got up by the headman of the village, a professed Christian; and that as the robe had been completed at the expense of his family, they would lose all the merit of the act, unless they were present, and had hold of it with their hands, when it was offered to the priest; but they were unwilling to expose themselves to the reproof of the missionary, and so would not present it unless he went away. The headman was then sent for, who solemnly protested that he knew nothing about the matter, though the Maduwa was erected near his own house, and on his own ground. To get rid of the unwelcome visitor, a ceremony was gone through, and the robe was offered; but it was all in pretence, as the missionary was informed the next morning, that after he had retired, the proper ceremonies were commenced, and the robe was duly presented by the headman and his family. "Now if it should be asked," he writes, "why do these pure heathens wish us to believe that they are Christians? The answer is at hand: because it serves their temporal interests. Thus, by attempting to make them Christians, by holding out improper inducements,

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and without the use of the essential means of true conviction and conversion, the Singhalese people have been taught a system of the worst kind of hypocrisy and deceit. Surely there is not in the world a similar case of a nation sentimentally and practically heathen, and at the same time professing Christianity !"

These deceptions were promoted by the Dutch policy; but they were much earlier in their origin. Ribeyro says: "the people change their religion as their interests prompt them. When they went to Colombo, in the time of the Portuguese, they professed to be the very best Christians; when they went back to their villages, they returned to their pagodas" Again: "Alexis, who distinguished himself in the army, called himself a convert to Christianity, as all the Singhalese are ready to do, and like them he remained an idolater." The wish to establish a better state of things was sometimes expressed by thoughtful men, who saw and lamented the pernicious results that followed the attempt to induce the natives to become Christians by the offer of rank and emolument. Governor Van Imhoff, writing in 1740, says, "Missionaries are much required, to spread the Word of God in Ceylon. They must know Portuguese, Malabar, and Singhalese; and they should be required to abstain from sending in lists of the converts they have made to Christianity, when they only cause that religion to be ill-understood and ridiculously observed."

In 1740, the island was visited by two Moravians, David Nitschman, and August Eller, a physician, who came here with the intention of establishing a Mission. The report had preceded them to the Cape, that they were of "the most wicked and dangerous sect upon the face of the earth;" and, from the treatment they here received, it would seem that a similar account of them had reached Ceylon. The usual effects followed the simple declaration of the grand truths that are ever the most prominent in their teaching, and many persons were converted. But the clergy, with one or two exceptions, regarded them with suspicion. They were located at Maguru-gampala, in the Hapetigam Korle, which was then a Dutch outpost, in the way to the interior, and after a time they were forbidden to enter Colombo. The opposition raised against them was so powerful, and exhibited in a manner so virulent, that in less than a year from their landing they yielded to the storm, and returned to Europe. Those who know anything of the unobtrusive manner in which the United Brethren have acted in other parts of the world, the purity of their character, the extent of their labours, the strictness of their church discipline, and the beneficial results that are produced by their

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simple testimony for Christ, will deeply regret that they were not permitted to found a church in Ceylon.

Unless the Dutch clergy were greatly wronged, the accounts received of them by the earlier English Missionaries would lead us to conclude, that their want of attention to practical godliness must have robbed their services in the sanctuary of all vital power. It is to be feared, that when on circuit they acted much in the same way as other members of the government in similar circumstances. Writing from Galle, in 1814, Mr. Clough says: "As regards the Dutch clergy, they certainly have done a great deal of good in this island. They have built a number of very good churches, and no doubt but they have had men of God to preach in them. The vestiges of their pious labours are still to be seen; and we can find here and there a few Dutch people who still maintain their piety, and enjoy the love of God in their souls. There are several in this fort. It is truly lamentable to hear how religion first began to decay among them; which, it appears, was by their ministers losing their piety, and giving themselves up to drunkenness and other vices. Since the English took possession of the island, it has been most awfully neglected. There is no doubt but if proper and timely help had been sent hither by the English, much evil might have been prevented, and much good done. However, these considerations ought to stimulate us to greater exertion, that we may build up again the walls of Jerusalem."

When the English took possession of the island, they appear to have lost sight of religion altogether, whether as regarded themselves or the new subjects of the British crown, though many thousands of the natives professed the same faith as their own forefathers. All the allowances to churches and schools at once ceased, notwithstanding the memorials that were presented to the Government by the people, praying for instruction, and for the continuance of the Christian ordinances. This lamentable state of things existed nearly three years; but under the Hon. Frederick North, whose kindness and urbanity were spoken of with deep feeling long after he had resigned his high position, Dutch clergymen were appointed to twelve of the principal places in the colony; new regulations were framed to facilitate the celebration of marriage; and several of the former catechists and schoolmasters were re-appointed. In 1801 there were 170 schools in the island; and the native Protestants were computed to exceed 342,000, with an equal number of persons attached to Rome. But in 1803 the Home Government reduced the allowance for charitable and educational purposes from £4,000 to £1,500 per annum, which was

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not more than sufficient to support the different asylums or academies, so that all the country catechists and schoolmasters were at once suspended from office. From 1799 to 1804, Cordiner was the only English clergyman resident in the island. Four German Missionaries were sent out by the London Society, in 1804; but their labours among the natives were continued for only a short period.* In 1806, there were in the island one chaplain to government, and one chaplain of brigade. In the first ten years of the British rule, the number of heathen temples in the Singhalese provinces had increased from between two and three hundred to twelve hundred. In 1810 the Singhalese Protestants were estimated at 150,000, and in 1814 at 130,000. The Bible Society had been recently formed, and the distribution of the Sacred Word tended in some degree to arrest the rapid progress of heathenism; but even after an archdeacon was appointed, in 1816, and Ceylon formed part of the diocese of Calcutta, for some time almost the only services held in the Singhalese language were conducted by proponents, some of whom had been appointed in the time of the Dutch. It was their principal duty to marry and baptize; so that the people received just what they wanted, the ordinances of Christianity, without the irksomeness of its teaching or the restraint of its laws.

From the preceding statements it will be seen that at the time of the arrival of the first English Missionaries, a great proportion of the Singhalese were Christians in name, and Buddhists in heart. In a few families, there was sincerity, amidst much ignorance: in others, there was the knowledge of certain formularies, which were repeated in the church alternately with the sarana and sil in the temple; and in others, there was no care about Christianity whatever, beyond the insertion of the three or four lines in their ancestral registry. There was, therefore, an imperative need of some more potent influence, to separate the chaff from the wheat, and assert the supremacy of the Scriptures of God.

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5. *The Buddhism and Demonism of our own Day.*

No fair estimate can be formed of the success of Protestant Missions in Ceylon, unless the character of the superstitions that

* One of these Missionaries, the Rev. J. D. Palm, afterwards became the pastor of the Dutch Church in Colombo, and died at Colpetty, much respected by all classes of the community, on the 10th September, 1842.

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here prevail is in some measure understood; but as the systems professed by the Singhalese are too vast and complicated to be explained within the compass of a few pages, we can only direct attention to one or two of their more marked phases, as they have been presented from time to time by the Wesleyan Missionaries. There are lands in which, when a few of the more prevalent errors have been exposed, the whole fabric of heathenism is undermined; and its fall is certain, sudden, and complete. But here we have a religion more than two thousand years old, professing to be rigid in its morals, strict in its discipline, and all-powerful in its influence. It has a priesthood, the members of which are regarded as superior to the gods. It has a sacred canon, said to have been compiled by men who could not err in their exposition of eternal truth. Its founder, Gótama Buddha, claims to have possessed the power of omniscience and omnipotence: he is made to assert, that for myriads of years he had suffered, voluntarily, a series of privations and trials, some of them of the most painful character, that he might discover the way to the city of peace, and teach it to men, and enable them to gain it: and the fact of his existence is declared by numerous monuments and inscriptions, still extant.

The priesthood of Buddhism is not hereditary, as among the Brahmans. Its members are celibates and mendicants. They confer merit on the people, by receiving their alms; by pronouncing the form of the precepts when they visit the temples, which must afterwards be repeated by themselves; and at certain seasons, by reading to them, and sometimes explaining, a portion of the Pitakas, their sacred books. But their code of morals is defective, or impossible of observance; no way is presented for the remission of sin; the existence of a self, or soul, is denied, and the existence of an eternal Creator is unthought of; man's destiny is controlled by the morality of his own acts, in successive modes and forms of being; and the highest state to which he can attain is that of nirwána, or nothingness.

The temples, and the worshippers who frequent them, are thus described by Mr. W. B. Fox:—"Though many of the temples are somewhat mean in a European eye without, they are, in general, far superior buildings to the dwellings of the Ceylonese;—as far superior as the parish churches of England are to the houses of the poor; while they are far more numerous, and more frequently attended. Within, very many of them are calculated, by the variety of objects meeting the senses together, to induce on a European beholder, a momentary pause. The outer court is painted with the transactions of history or fable; the people are arrayed in the Singhalese manner—the proportions are good and the colours brilliant;—but this

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is calmness compared with the inner chamber, which is admirably calculated to arrest the attention and fill the imagination of a Singhalese. The images are frequently gigantic, particularly the figure of Buddha—they are well proportioned—are formed in graceful attitudes, and are painted in beautiful colours. A Ceylonese, in the course of his life, beholds no such figures, and no such paintings as embellish the ceiling and wall. There lies the image of the sleeping Buddha, in some places of upwards of 30 feet long—on one side stands the sea-coloured Vishnu—on another is Buddha in a standing posture, as if delivering his laws, and in another place sitting. No window enlightens this room—some dismal lamps are always burning on a table before the principal image where the worshipper deposits his offering. He approaches the entrance with his present in his hands, held above his head, and while he takes a glance at the idols, half enveloped in darkness, the priest relieves him of his load; and bowing, he receives a benediction and retires. To these buildings mothers in particular regularly repair with their children of all ages, each perhaps initiated into the system by conveying a flower. There they imitate the parent in the ceremonies, and return with imaginations tinctured with terror. Frequently a whole family may be seen attending together on their village temple, or in company with a hundred more returning from a celebrated high place, having for superstitious ends, trudged a journey of half the length of the island.

"These buildings are not supposed to answer the end of a synagogue or place of instruction. A few boys, indeed, may be often seen learning to read in a contiguous dwelling where the priests reside, but though many devotees, particularly females, may be seen together in an evening, and a great many on the full-moon, to instruct the people by way of sermon or lecture is never thought the duty of the priest. A madua answers some such purpose as preaching; and were the language intelligible, would bear some resemblance in celebration to a camp-meeting or a watch-night. A building, in area as large as a good chapel, say 60 feet square, is constructed by subscription—it is decorated with coloured cloth—and the avenue leading to the inclosure for the priest in the middle, is hung about with offerings. The priests enter in pomp, preceded by crackers and tong tongs. They read alternately, seated in two pulpits, and sometimes one interprets. The congregation is often a crowded one, consisting of people of both sexes and of all ages, and does not break up till morning. When departing they attend to business or to visiting through the day, and reassemble in the evening. This is usually done for a week together. Though frantic enough, in some respects, without an-

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swering any religious end, these assemblies are wholly free from the sanguinary customs on public occasions in Bengal. They seem to promote friendship and family feeling; and, we may hope, that hereafter, the people may return in equal numbers from the observance of Christian festivals, with confirmed faith, mutual love, and quickened zeal."

Mr. Clough, who was present at one of these exhibitions, has recorded the following account of what he witnessed:—"I have visited several of the temples, and have been present, I think, at all their festivals of note. The most remarkable, which I may just mention, was at the opening of a new preaching temple. It continued two days and two nights. I spent several hours there at the beginning. All their places of worship are built upon the highest hills they can find. This was not very far from where I reside. The Modeliar and his eldest son accompanied me. We got thither about 8 o'clock in the evening. When we arrived nearly at the summit of the hill, a report of our coming going before us, we were met with blazing torches to convey us to the place. It would require the pen of a very acute architect to give the exact description of the place. It covered a square of about 15 yards, open on all sides for entrance, and the two pulpits stood in the centre. It was lighted up with lamps in every direction. Crowds of people assembled from all quarters; none coming without an offering of some kind; such quantities of eatables and fruits of various kinds, I never before saw collected together: and several, both men and women, who could not bring great offerings, made it up by consenting to be placed in the aisles with lamps upon their heads, some of whom engaged to stand 12, some 14, some 16 hours; during that time they were not to move a limb; the reward would be for this, that when they are born again into this world, the god Budhu will take care that they have plenty of light. The same reward they expect in all their other offerings. About 9 o'clock the priests came in great pomp, and ascended the two pulpits which stood in the centre of the place. The priest read their commandments, and at the end of each all the people uttered aloud a word, which signifies *that is good*, or *Amen*. After this he began to preach, and every time he mentioned the name of Budhu, the people cried out as above, at the same time bowing themselves down. This noise was so loud that we could hear it a mile from the place. I staid several hours, yet neither the preacher or interpreter left their pulpits."

Mr. Wijasingha, a native minister, presents a few additional particulars, in his account of a similar scene that he witnessed:—"This being a Poya, or Buddhists' holy day, I went to see the Wissidagama temple with two of my friends. We saw a

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great number of women and men, and a few children, who were preparing their flowers and oil for offering. After our arrival they entered the inner part of the temple, holding the flowers with both their hands raised above their heads. They then placed them on the table before the image of Buddha, repeating a gátáwa, or Pali verse, which they had learned, and then prayed in Singhalese to be regenerated as kings, queens, and the like. When this had been done, each poured a little oil into a lamp which was kept burning on another table before the image of Wahala Dewiyo. After they had gone through the ceremonies they knelt and repeated the pansils, or commandments of Buddha, as dictated by the Priest. When the Priest had pronounced the benediction, they said with a loud voice, Sádu! Afterwards I asked the people if they knew what they had repeated after the Priest. How can we know such deep things as these? was the answer." The same writer says again: "This morning I heard an unusual noise in my neighbourhood. I was induced to go to the spot: there I found, to my grievance, that all the men and women, and the greatest part of the children of this village, were assembled to celebrate a Buddhist festival. Among them I saw some of our school-children, and two of our members. This, in particular, caused deep sorrow in my mind. In the first line were the tomtom-beaters and dancers, who were distinguished with every description of horrible masks. Secondly, followed the women, two and two, each one having on her head a basket of flowers. Thirdly, followed women and girls, two and two, each having on her head a basket of cakes of various kinds, and plantains. In all there were fifty-four women. The whole of them marched under a long canopy which was fixed upon sticks, and held up by twenty-four persons. After these, followed the pingo-bearers, or coolies with burdens. They were carrying rice and curry for the Priests.' After all followed the people. This offering, I heard, was being taken to the Egoda Uyana Banamaduwa. The principal leaders in this offering are, Dia Rénderála, the richest man of the village; and Gerenis, the native doctor. Excepting a very few, all the people assisted and followed merely to please the above two persons, as they have influence over them; the former, through lending to their poor a little rice, money, and the like; the latter, through attending them in the capacity of a doctor. And if any of their poor people should venture to resist the proposal of these ringleaders of the Buddhists, they, in their turn, would refuse to lend the people their assistance. Thus slavish fear leads these deluded people to follow these badly-influential men. Yet, notwithstanding all this, whenever our masters invite them to the

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chapel, they are used to attend the public worship of God, and, in appearance, heartily join with us as true worshippers of Jehovah. Now, without the intervenient power of God, what can I, who am but a poor instrument, do among these ignorant and misguided people, whose minds are like the chaff which the wind driveth away? And hence I look unto him by faith and prayer to enlighten the minds of these superstitious and prejudiced heathens."

These scenes are full of attraction to the native mind, and as few of those who frequent them understand anything that is said, there is little to shock the unthoughtful Christian; so that even professors of religion are sometimes carried away by the vortex of the crowd, unmindful of the sin they are committing, until warned by some more enlightened neighbour. There is a vague idea that merit is to be obtained by listening to the words of the priest; but no religious feeling is cultivated, and the people enter the bana-madowa much in the same manner as that in which the pleasure seeker would enter the booth at a village fair. When the pirit is read, which is generally in times of sickness or distress, there may be more solemnity; and when the passions of the people have been roused by the priests, in consequence of some recent triumph of Christianity, there may be a temporary fervor; but the impression made on the minds of the attendants is, for the most part, without power, as there is a rite, but no worship; an appearance of teaching, but no instruction.

There is a general belief that the priests have the power of cursing, or blessing; that they can confer merit, or inflict plagues, and even death, upon the objects of their displeasure. When Mr. Bridgnell was one day travelling by water, he saw one of his boatmen salute a priest, who was standing near the prow of another boat, and address him by a high title. On being asked why he, who was a Romanist, thus honoured a man who denied the existence of the God whom he professed to worship, he replied, "I honour these men, first, in mere conformity to the usages of society; I addressed the priest by the same title that is given to them by their own people; and secondly, because they would be extremely angry, should any one address them in a less respectable manner; and thirdly, I fear their wrath, for they are very dangerous and pernicious men." The priests are literally worshipped by their deluded followers, in the same manner as Buddha himself; and it is a sad sight, though often witnessed, to see men and women bowing down to a brainless dolt, merely because he carries an almsbowl and wears a robe. But in many instances this respect

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is more a semblance than a reality. In a tour recently undertaken by the writer in the interior, the complaints were loud, and almost universal, against the priests; and one of these shaven mendicants recently came to the mission-house at Colpetty, by night, and said: "I do not profess to believe in Christianity, as I know nothing about it; but I want instruction, as I know that Buddhism cannot be a true religion, from the lives of my fellow priests."

The grand defects of the system taught by Buddha are clearly seen in the fact, that scarcely in any instance is it trusted in as a refuge or defence, in times of sickness or calamity. It professes to desire happiness for all existing beings, in whatever world; but when sympathy and consolation are required by its adherents, it has nothing to offer them; it is cold, distant, abstract. They suppose that Buddha, though now a nonentity, can in some way help them as to futurity, through the twofold power of the priests he appointed and the doctrines he taught; but when they want present assistance, or deliverance from existing evil, they have no faith in the delegated representatives of the Tathágata. The existence of an ever-watchful God, who loves them, as a father his children, is a thought the sweetness of which they cannot possibly realise: there is around them a dreary solitude. Instead of seeking, with the certainty that they will find it, "grace to help in time of need," they imagine that the powers of the other world are either indifferent to their trials, or malicious in the exercise of the influence they possess. The regents of the various planets, and the déwas that rule in the heavens, as well as the demons of malevolent disposition, must, therefore be propitiated, by various gifts and mystic rites.

At the birth of a child its horoscope is calculated by the astrologer, and carefully written on an ola, which is afterwards folded in a peculiar manner, and preserved. When a marriage is thought of, the stars of the bride and bridegroom must be of uniform aspect, or the union will be unhappy. Thus the astrologer has great power in his hands, and often renders the lives of individuals miserable, by pretending that their destiny is one of evil, as read in the stars. These men sometimes proceed to greater lengths, that they may be called upon to counteract the sinister influence by the performance of some rite. A man in a village not far from Caltura was told by an astrologer, to whom, by the advice of his friends, he had submitted his nativity, that he would die at a certain day and hour. As the astrologer was reputed to have great learning in these matters, the man became greatly dejected; but he resolved to have recourse to means that might avert the prognosticated event.

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Prior to the predicted hour, he assembled twelve Buddhist priests to read the pirit, which they use as a form of exorcism; and at the same time he collected a number of astrologers, who performed the ceremony called bali. The hour arrived, but the man still lived; and an agent of the mission, who was present, addressed the crowd that had gathered on the absurdity of the systems by which they are led astray, and exhorted them to turn to the Lord with purpose of heart. The expences of the ceremony amounted to upwards of £20 sterling, and when the astrologer saw that his prediction was not verified, he hid himself, from shame and fear. It was believed that the friends of the man had bribed this ready accomplice to utter the prediction, with the hope that it would frighten him to death, by which they would become the inheritors of considerable property.

The nekata, which tells whether the hour is propitious or the reverse, is regarded in almost every undertaking: when a babe is first carried out of the premises, when it is first fed with rice, when its head is first shaved, when a journey is undertaken, when the festive pillar is placed at the dedication of a house, when the door-frame is set, when a new house is tiled, when it is first entered upon as a dwelling, when the furniture is taken, when the fire is first kindled, when a tree is planted, when the beard is first shaven, when a child is first sent to school, when any new business is commenced, when a field is ploughed, when the crop is reaped, when the grain is trodden out, when a cow is first milked, when a marriage is proposed, when a well is dug:—at all these times, and almost innumerable others, the stars are consulted, and it is only when the nekata is good, that any of these undertakings are commenced.*

There are omens, good and bad, of every possible variety and significance; as when a person sneezes, a lizard chirps, a crow caws, a woodpecker cries, or a dog howls or shakes his ears. It is unlucky, when going out of the house or commencing a journey, to meet a man with his hair loose, or without clothing, or coming with an empty vessel, or firewood, or red flowers, or anything red, or persons quarrelling; but it is lucky to meet a maid, a drum, a conch shell, fruits of whatever kind, flowers that are not red, milk, or fire, or any light.

The superstitious ceremonies that are the most common include the throwing of cocoanuts; horn-pulling and village dances; incantations addressed to warriors, demons, and devils; the worship of the planets; and rites performed at childbirth, at the dedication of a house, at seed-time, and when hunting. In horn-pulling, practised in times of sickness, two parties are formed, who vie with each other in trying which side shall first

* Rev. David de Silva; Friend, Aug. 1840.

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break a horn suspended in a peculiar manner, in the performance of which there is often the plentiful use of low and obscene language. The house-dedication is sometimes superseded by a Christian service. At Dikbedda, the owner of a new house, not wishing the devil to have anything to do with it, requested Mr. Parys to hold a prayer meeting in it, and implore the divine blessing on himself, his family, and his dwelling. With this request he complied, and exhorted all present to adopt the good resolution of Joshua, and serve the Lord. On a similar occasion, at Matura, when the owner was about to distribute the customary alms, to induce the recipients to pray for the blessing of the gods on the undertaking, the catechist, Don Simon, addressed the assembled company, many of whom were fakirs from the continent of India, on the impropriety of invoking the favour of heathen deities, and proposed prayer to the God of heaven. They acceded to his request, and all kneeling he prayed to God, to use his own expression, with all his soul, not only to prosper the erection, but to grant to all present the blessings of his grace. The presence of the Lord was felt, and, on rising, there was one general exclamation, "This is the true God! This is the true religion!"

The ceremonies in which the kapuwá, or demon priest, and the yakadurá, or devil priest, engage, are endless in their names, and in the object for which they are performed; but there is some general similarity as to the manner in which they are conducted. In nearly all instances there are idols made for the occasion, of smooth clay, that are afterwards cast aside with the refuse of the dwelling; often with staring eyes, distended mouths dripping with blood, large tusks, and hideous features; the lighting of lamps; the use of charmed threads and betel leaves; the cutting of limes; the cleaving of cocoanuts; the forming of magical diagrams; the incessant chaunting of spells and invocations; putting on different dresses; dancing in various times, and with different modes of gesture; beating of tomtoms; blowing of horns or rude trumpets; waving of torches; trampling on fire, from which strange lights are made suddenly to flash; and movements in an apparent frenzy, sometimes rapid as the lightning. In some instances ingredients like those that seethe in the witch's caldron are boiled in a human skull, and the demon priest professes to receive his power as he lies in an open grave.

Mr. McKenny witnessed one of these performances, near the cutcherry, at Galle. When he went to the spot he found the demon dancers hard at work in behalf of a young man, who was laid on the ground, and apparently near death, as he was unable to speak. He expostulated with his relatives for thus distressing one who was in dying circumstances, and asked

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the kapuwás if they had promised to effect a cure; but they said, No. He then asked why they attempted thus to deceive the people, when they replied that they were only doing as they had been desired. Just when the ceremony was concluded, the sufferer expired. In the same year, Mr. Callaway was present at a similar ceremony at Matura, on account of a woman who had no children. The dancer scattered tapers about him in the shed, and let off some gunpowder, the noise of which added to the confusion. He then invoked the presence of the devil, with a loud and awful voice, and near him a fire was lighted to roast the sacrifice that had been prepared. There was an image made for the occasion, of a woman with her arms round the neck of two devils, with a monstrous one behind ready to eat her up; and about midnight these images were to be placed before the woman.

In some districts, mothers devote their children, many of them before their birth, to some devil. In cases of affliction, when the yakadurá is called in, if the patient recovers, it is said to have been because of the ceremony; and if he dies, it is because of some informality in the performance, or some counteracting power of greater potency. When a patient is pronounced incurable, or when the demon priest says that the offering will not be accepted, and that, therefore, the patient cannot be healed, in order not to have their houses polluted, the relatives carry him into the jungle, as we have seen in relation to Mágam, and leave him there until he expires. In some instances the dying person is sensible, and with agonising shrieks asks to be permitted to remain near his dwelling; but heathenism is the same, on the banks of the Ganges as in the forests of Ceylon, hastening death, and surrounding it with everything that is terrific.

The fear of demons is almost the last superstition that leaves the native mind; and when there is alarming sickness in a family, and no resort to charms or demon rites, we can then be certain that the profession of trust in God is sincere, and rejoice over the fact as an evidence that something worth toiling for has been gained. Instances have not unfrequently occurred in which persons have been induced, when listening to an address, to cast away their charms. Once, when Mr. Harvard was addressing a native congregation at Pantura, from John iii. 8, he endeavoured to shew that the kapuwá system was one of the works of the devil, which the Son of man came to destroy; and urged their immediate renunciation of all confidence in their vain charms, and to commit the keeping of their souls and bodies to God. Appealing to their understandings and consciences, he enquired, "Which of you will now cast away these

works of the devil, and place himself under the protection of the Son of God?" and then looked round on the congregation for a reply. Presently, a charm was handed up to the pulpit, which had been broken off for the purpose. He held it up, and giving thanks to God that in that place, He had begun to destroy these works of the devil, repeated the enquiry, "Who next?" and by the time the service was concluded, a handful of these charms was in his possession.* The writer has a small bagful of charms, given to Mr. Peter de Zylva under similar circumstances. But it requires something more than the influence of example, and the impulse of the moment, to enable those who have been brought up in the practice of these superstitions to set them entirely aside, in the hour of trial and in the face of danger. Yet instances are not rare in which those who have received the word of life, have resisted, not merely strong temptation but powerful coercion. An enlightened Kandian was one day so frightened by seeing a leopard near his house, that he became senseless. A number of charms were immediately tied around his body by his friends, but when he recovered from his stupor he tore them all off, and threw them from him in anger; and in his zeal, whilst yet partly insensible, he broke the string which confined his own dress, thinking it to be a charm also. He said that as it was only the God of heaven who could have saved him in such danger, to Him alone should be the praise, and in Him alone would he trust. A boy at Bandaragama was bit by a cobra capella, but when the medical man was called in, he said that there was no hope of his recovery, without the use of charms, and an offering to a certain devil. The boy resisted, and the doctor became angry. "No," said Alexander, for that was his name, "I want, no devil priest here. I will not sin against God by consenting. God is almighty. He can heal, and he can kill. Should it please him, he is able to give healing power to your medicine. Therefore, lose no further time, but apply some immediately." The medicine was eventually given, without the offering, and after suffering about forty-eight hours, the boy was restored. A boy at Gorakána seeing a charmed string round the neck of one of his fellow scholars, expostulated with him on his folly, and said, "A string is for an animal, or it may be right to tie it round the neck of a wicked person, but it is not for any one else." The charm was soon broken, and thrown away. Examples of a similar kind might be multiplied to a great extent from the records of the mission.

"When I was a young man, about eighteen years of age,"

* Harvard's Narrative, lii.

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writes Mr. Wijasingha, in his Journal, "and but a babe in Christ, one of these demon priests threatened to make me feel the power of the devil, because I had attacked the delusions of Buddhism and kapuism. 'How could you make me feel?' said I. 'Why,' said he, 'I can cause them either to take away your life or one of your members; but, as you are my friend, I would not go to that extremity, and I will only cause them to cast a stone at you on my charming.' I agreed that it should be as he said, and a place under a large tree where I was to stand was fixed upon by himself. So we both went to the spot after dark, and whilst I stood under the tree, he went a few paces from me, and began to charm, and I began to repeat over and over the Lord's prayer, looking to God by faith. In this position and employment we had been, I believe, about two hours, when he came to me, and said, 'I think the devil has no power over you.' 'No,' said I, 'nor has he power over any who have faith in Him who came into the world to outwit all his wisdom, and to counterwork or destroy all his works."

A piece of ground was granted to Mr. Newstead, at Tempalla, near Negombo, for the erection of a school, which was known all over the country as the haunt of devils and departed spirits. Each of the inhabitants had some fearful tale to tell respecting it. One had been terrified by strange and frighful appearances; another had heard indescribably dreadful noises; a third had been pursued by one of the phantoms in a monstrous form through the whole extent of the premises; some had been pelted with stones and sand; and others had the trees furiously shaken at them as they passed along the dreary path. But no sooner was the foundation of the sanctuary laid, than the ghosts and devils disappeared; the noises ceased; travellers passed unmolested; and soon afterwards people were accustomed to traverse this solitary region at all hours of the night, who formerly trembled to approach it after sunset.

The following scene must have been most affecting, and we present it in the graphic words of the recorder, Mr. Fox: "A few nights ago we were requested by the inhabitants of a neighbouring village, where a dangerous sickness had made its appearance, to go to the place and pray with them, hoping that God might be pleased to remove from them a scourge which threatened to lay waste the whole village. The request was rather an unusual one in this country, the people having recourse almost invariably, under such circumstances, to devil ceremonies, and other rites of a similar description. We felt no hesitation in complying with the request, humbly hoping that God would in some way make it a means of good. About eight o'clock in the evening, hearing that all the village was

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assembled in a large room, we set out. Lamps were hung on the trees as we passed along, and the silence of death was in the village. At length we reached the place where the whole village, old and young, except the sick and their necessary attendants, were assembled, and perhaps a more striking scene can scarcely be conceived—a whole village assembled on an occasion which they seemed to feel the most important. Brother Clough, though very weak, delivered a very appropriate exhortation to them, and after two prayers had been offered up in their behalf, one in Singhalese and one in Portuguese, the company separated with almost the silence of a departing cloud. Our own minds were not a little affected with the solemnity of the scene, and our hearts rejoiced that at length the people were led to exclaim, 'Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord *alone* is salvation.'"

In addition to these extracts from the writings of Wesleyan missionaries, several of whom are now with God, as the subject is of great importance, the influence of demonism almost universal, and it is impossible to understand the religious position of the Singhalese without placing before the mind the real character of the dread power by which they are led captive to so great an extent, it will not be thought out of place if we add to our pages further examples of the practical working of this superstition, taken from the Reports of the Christian Vernacular Education Society for India.

In the fourth Report we have these statements: "It is extremely desirable to print a number of tracts on devil worship. This most degrading superstition has acquired a powerful hold over the Singhalese. It prevails in all parts of the island, but especially in the south. About Colombo, people resort to it chiefly in extreme cases, when the doctors have given up hopes of cure; but in the Moruwa Korle, and adjoining districts, devil ceremonies from first to last are employed. In some places there are scores of devil priests and not a single doctor. The people look upon medical treatment with contempt. They say that sickness is caused by devils, and what power has medicine over them! Children are often dedicated to devils before they are born, to save them from the diseases incident to childhood. The Singhalese perform devil ceremonies likewise to gratify their vindictive feelings. They hope by means of them to cause the objects of their hatred to become insane, to pine away by a lingering disease, or to die suddenly, blood streaming from the various pores of the body. These ceremonies are very frequent. About Matura may be heard nightly the

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roll of the drum, and the shrill chanting of persons engaged in the orgies of demon worship.

"The secretary of this Society, during a lengthened tour, collected much information on the subject, and obtained many valuable hints from the native missionaries. As the devil priests of Matura are considered the most skilful in the island, he endeavoured to show the falsity of their pretensions. He affixed notices to the most public places, and circulated others through the district, inviting the cleverest charmers to come and try their powers on him, offering a reward to any person who succeeded in doing him any injury by means of incantations. At the day appointed, a large concourse of people assembled, and in their presence, the futility of the efforts of the devil priests was fully demonstrated. At the conclusion, the people raised a shout of derision, and devil priests are now hooted in the streets of Matura. It is very important, however, to follow up the movement by circulating tracts showing the folly and wickednes of demon worship, and urging the people to trust in God alone."

In the next Report the subject is again referred to, and elucidated at some length: "No. 44. entitled *Dialogue on Devil Ceremonies*, is a large tract in verse, the result of much investigation, containing a full exposure of the most debasing superstition found in the island. While demon worship exercises the strongest hold over the people, fortunately it presents some very excellent points of attack. Many of the astonishing feats of the devil priests are mere tricks; it is evident, therefore, that an explanation of them will tend to bring discredit on the whole system.

"One or two instances of the deceptions practised by the devil priests may be mentioned. The Singhalese believe that the death of an enemy may be caused in the following manner. A small image is made, pierced with nails, to represent the individual whose destruction is sought; certain charms are repeated, after which it is buried, and should the object of their hatred chance to step over it, he is attacked by a lingering disease and pines away till life is extinct. Occasionally when a yakadurá is called to attend a sick man, he tells him that some one, from malicious motives, has had this ceremony performed, but he offers for a large sum to find out the charm, and cause the impending evil to return upon the head of its contriver. This proposal is eagerly accepted, and great preparations are made. The devil priest, having previously concealed a small image, uses many incantations, pretends to be inspired, and while under the afflatus, orders the people to dig at a certain place, They do so, and lo! the source of all the mischief is discovered. The yakadurá is praised to the skies, and departs loaded with presents.

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"At other times the devil priest pretends by his charms to expel the demon who has caused the disease. A promise is made at first only to depart for a few months. With this the yakadurá is not satisfied; he repeats more powerful mantras, and the evil spirit engages not to molest the person for some years. The priest, however, again mutters his spells, and the demon is reluctantly obliged to agree to leave the sick man for ever. The yakadurá demands a sign that he will keep his word; and the vanquished spirit promises when going away to break the branch of a certain tree. The devil priest bids the people examine whether the pledge has been kept. They run in haste and find the broken bough—the inference is unquestionable, the magician has triumphed, who can doubt his mighty power? Of course the yakadurá himself did what was necessary before the ceremony commenced.

"The Singhalese, in their folly, imagine they can deceive the demons. An effigy of the man whose cure is sought is made of clay. Under the pretence that the person is dead, a great outcry is raised, and with much lamentation the image is taken to the jungle and buried. The evil spirit thinking that his object has been accomplished, returns no more. In the tract it is asked if they suppose the devil to be more stupid than a crow, for even that bird knows the difference between a corpse and a piece of clay.

"Besides this little work, a general challange to all the devil priests in Ceylon has been printed and circulated. As mentioned in last Report they pretend to be able by repeating certain charms to cause any person to fall down, blood gushing from his mouth and nose. A reward of 300 dollars was offered to any yakadurá who would do this on a fixed day, either at Colombo, Galle, Matura, or Kandy. The failure of the devil priests has removed from the minds of many a lurking belief which they had in their power. Even some native Christians, who had received an English education, were not entirely free from this superstition; but at present in various parts the common people ask the devil priests to try their charms on them. The more obstinate Buddhists are forced to admit that the yakaduraás do not possess the power now, but they say that in ancient times they were able to do such wonders. The question, however, is triumphantly asked, why then did not the Kandyan kings send clever charmers to destroy the Tamils, when a thousand years ago they ravaged the island? why in like manner were not the Portuguese and the Dutch repulsed when they attacked the maritime districts?

"Many of the native doctors are the chief encouragers of devil ceremonies. To conceal their want of skill, they tell the

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people, 'Oh! this sickness is caused by a certain demon; medicine alone cannot cure it, you must send for a yakadurá.' Should the patient die, of course, the devil is to be blamed, not the medical attendant. This is exposed in the tract, and the people are urged immediately to dismiss as incompetent any doctor who gives such an advice, and call in another practitioner. It is hoped that this will have some effect in diminishing the frequency of such recommendations."

In reference to challenges, and their effect upon the native mind, we have a further notice from the pen of Mr. J. Rippon, dated Galle, Aug. 16, 1852: "In a former letter I alluded to some challenges which had been given to the demon-priests of this neighbourhood to try the supposed efficacy of their enchantments upon myself and others, and to the total failure of these tests when the priests ventured to accept them. I also stated, that it was probable a more general challenge would be given, embracing the whole island, and under such circumstances as should leave the priests no excuse for not meeting it. It was the more necessary that this step should be taken, because the priests had invented several excuses for their former failures, which were generally received by the people; and, without a new challenge providing for these circumstances, and exposing the fallacy of these excuses, much of the impression previously produced in the minds of the native population would have been lost. '*We* cannot do these things,' (that is, make persons fall down dead, or, at least, with blood gushing from their nose, ears, and mouth, by reading enchantments against them,) some of them would say, 'but there are priests in other parts of the island who can.' And, again: 'We cannot kill *you*, because you are English; our devils have no influence over persons of another nation; but let Singhalese men submit to be charmed, and the charms will take effect.' They hoped that even Singhalese Christians would not be bold enough to engage in such a contest; but in this they soon found they were entirely mistaken.

"The day appointed for the trial was the 7th of January last; and four principal places, namely, Kandy, Colombo, Galle, and Matura, (each seventy miles apart, except Matura, which is twenty-seven miles from Galle,) were chosen, as being sufficiently central to leave any priest without excuse, who should refuse to go from any town or village of the island to the nearest of these four places, for the purpose of obtaining so large a sum of money. Notices and handbills were printed, and posted in all public places, and distributed freely in all directions; so that there was no possibility of any of the priests remaining ignorant of the challenge. From the very day of

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the announcement, however, the hearts of the people failed. They felt themselves identified with this wretched and diabolical superstition, and saw no prospect before them but total and inevitable defeat. The priests put forth some miserable excuses; but they were understood by the people as a mere acknowledgement of their impotency; and we knew, long before the appointed day, that we should gain an easy and complete victory. So it proved. For, at Kandy and Colombo neither priest nor people appeared. At Galle there was a large concourse of people, but no priest; and, after an appropriate address by the Rev. Mr. Goonesakere, Church of England Native Missionary, the crowd dispersed. I shall not soon forget the general appearance of the inhabitants of Matura, as I entered the town the day before the trial. They all knew the purpose for which I had come, and most clearly anticipated the result; for shame sat upon every countenance, and they seemed most keenly to feel the approaching exposure of their abominations. The next morning they gathered, in little bands, a short distance from the appointed place, but would not come near. We succeeded, however, in collecting about one hundred persons, to whom the challenge was read, and the reward offered; but no priest ventured to appear. Several addresses were delivered on the folly and wickedness of devil-worship: and the people separated, some of them acknowledging, and all of them feeling, that their 'religion' had suffered an inglorious defeat. The superstition was, doubtless, greatly shaken, and the way for our direct missionary operations prepared. Such challenges can never become necessary again, as we have only to appeal to the past to secure an unanswerable argument."

The worship of the planets, and of demons, who are supposed not to be vindictive, but to require gifts if their aid is to be granted, has been introduced from India; that of the devils, who are always malicious, and ever on the alert, watching for an opportunity to do an evil turn, is said to originate from the teachings of the Atharva Veda. All the incantations are in Sanscrit, Tamil, or some other known language; but none are in Pali. In some instances persons recently dead become objects of worship, as Kiri Attá, at Amblamgodda; and Alut Dewiyo, at Dondra.

Only those persons who have held immediate and unreserved communication with the Singhalese, can have any idea of the misery they endure on account of their belief in evil influences and the power of wicked spirits. It extends to all times, persons, circumstances, and places; and our enumeration of the forms under which it is exhibited includes only a small portion

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of those we might have recorded, if our space had been of greater extent. It is when we poise in our own hands the weight of the chain forged by heathenism, and listen with our own hearing to the groans wrung from its victims, and then contrast these with the fearlessness and joyousness that the gospel imparts to all who receive it in sincerity, that we learn the importance of Christian missions.

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6. *The Commencement of the Mission.*

The flag of Britain had long floated over portions of the east, before the churches at home were aroused to a sense of their duty in relation to the natives of India. It was the fashion of the day to represent the Hindus as models of gentleness and purity, and this at the time when thousands upon thousands of lives were sacrificed every year by infanticide, exposure on the banks of the Ganges, suttee, and other lethal rites; and when nearly everything about the religion of the people was vile—legends, books, sculptures, worship, dancing girls, priests, and gods—all alike abominable and corrupt.

To those who live amidst the incessant missionary activities of our own day, it seems strange that a hundred years ago so little was thought, by good men, of the perilous state of the heathen world. They had other work to do; and if we do our work as well as they did theirs, we shall be worthy of all honor. Yet it would have assisted, rather than hindered, their important labours, if they had given a wider meaning to the prayer they uttered, "Thy kingdom come." On Good Friday, there was a recognition of what was right, when the church prayed for "mercy upon all Jews, Turks, Infidels, and hereticks;" though even then there was no express reference to the nations living in idolatry. Yet all were not equally wrapped up in their own mantle, marked by one single name. John Wesley was a true missionary when he went to America as a young man, "to teach the Georgians the nature of Christianity." When he afterwards received another and richer baptism from above, he said, with a large heart, and something like a prophetic spirit, "The world is my parish;" and yet, with the exception of the Indians of North America, and the Negroes of the West Indies, no attempt was made by him to send his helpers to any part of his wide parish where the idolater dwelt, or the word of God was unknown. The India of the east is only once mentioned in his works. By the labours of the earnest men through whom religion was revived in the last century, the foundation of a great work was laid, in their native land. We, of the present age, have to extend the structure to other lands. The voice of

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truth, long previously feeble, or heard only at intervals, was then uplifted in clear and striking utterance; and it speaks still, and will become louder, and more authoritative, until its power is felt in every part of the earth. Nearly the whole world was then shut against the work of the missionary; and if men had been willing to go forth with the intention of preaching the gospel in some heathen land, it could only have been done at great risk; as, in the exercise of their commission, bonds, banishment, or death, would everywhere have awaited them. Now, with the exception of a few countries intensely papal, nearly the whole world is open to the missionary; and he can preach the word, and instruct the people, none daring to make him afraid. This coincidence—the preparation of men to work, and of a sphere in which for them to work--cannot be an accident. We can see therein, in the altered circumstances of both churches and nations, the presence of the Spirit of God.

The missions of the Methodists were extensive at the death of Wesley, but they were all to the colonies of Britain, or the States of America. Of these missions, Dr. Coke was the great director, supporter, and soul. Born at Brecon, in 1747, he was educated at Oxford. In 1772, he was elected as the chief magistrate of his native town, soon after which he was ordained to the ministry in Oxford, and in 1775 he took his degree as Doctor of Laws. At South Petherton, of which he was curate, he endeavoured to do his duty as an exemplary clergyman; but he was ignorant of the only power that saves the soul, until instructed by a neighbouring minister, by books that were lent to him, and more particularly by a poor labourer, a Methodist, whom he met with when on a visit to Devonshire. When he had received the testimony of his personal acceptance with God, the change was soon noticed by his parishioners, who were unwilling to listen further to his faithful addresses from the pulpit. At their instigation, the rector dismissed him, abruptly, on the sabbath, "before the people," and the parish bells were rung to chime him away from the church in which he had sought to declare the whole counsel of God. Not long after his dismissal, he joined the Wesleys, and from that time his labours in the cause of Christ were of the most arduous character, his liberality to support it was unbounded, and in his travels to extend it he knew no rest until the day of his death. On his errands of mercy he crossed the Atlantic eighteen times, and he was the means of establishing missions in all the four continents of the globe. In his addresses in favour of the cause that lay so near his heart, he spoke with a shrill voice, and with a vehemence that was sometimes overwhelming, to those who listened. The Welsh fire within him was fed by a

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purer flame, kindled from "the seven lamps of fire burning before the throne;" and wherever he went, there was a warmth and an energy about his every movement, that told of more than human fervour, and constrained others to prepare themselves for service in the same hallowed cause.

So early as 1784, Dr. Coke wrote to a gentleman in India, making enquiry about the manners and religion of the Hindus, and the prospects of success if a mission was established among them. This letter was answered; but other objects then engaged the attention of the church, and the mighty interests of India appeared to be forgotten for a time. But in 1806, when in Cornwall, he met with a pious military officer, Colonel William Sandys, through whose statements and communications the wish to include India in the field of labour under his care was powerfully revived. The intelligence from the Baptist missionaries at Serampore, and the publications of Dr. Buchanan, particularly his "Christian Researches in Asia," excited great interest about India among the religious societies of Britain. In 1809, Sir Alexander Johnston, Chief Justice of Ceylon, visited England, and when, in a conversation with Wilberforce, he expressed his earnest desire to see a mission commenced in this island, his attention was directed by that distinguished philanthropist to the Wesleyan Methodists, as being the most likely persons to assist him effectually in the execution of his plans. A letter was also sent by Wilberforce to Dr. Adam Clarke, on the subject of the conversation he had had with Sir Alexander, which was laid before the Wesleyan Conference; but the difficulties in the way of commencing a mission to the east were too great to be surmounted. From that time, however, Dr. Coke yearned with the greater intensity for the conversion of India. An interview with Surgeon Morton, R.A. who had resided some years in Ceylon, where he had successfully sought to do good, determined the Doctor to see at once if a mission to Asia could not be forthwith established, with a zeal that had many obstacles to contend with, but that overcame them all. It was not, at first, his intention to engage in the mission, personally; but, by a series of bereavements of the most painful kind, he was loosed from ties that would otherwise have obliged him to remain in England, and he was now prepared to take upon himself, in person, the superintendence of this important work. About this time he says in a letter to a friend, "I am now dead to Europe and alive for India. God Himself has said to me—go to Ceylon. I am so fully convinced of the will of God, that methinks I had rather be set naked on the coast of Ceylon, without clothes, and without a friend, than not go there." When the proposition was again made to the

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Conference in 1813, and its present execution seriously urged, it was still opposed by several of the most respectable and influential ministers in the connexion. It appeared to be too serious an undertaking for a society whose ordinary income was at that time only £7,000; but the Doctor sought to remove all apprehension on this head, by declaring that he was willing to defray the whole expenses of the commencement of the mission, to the amount, if required, of £6,000, from his own private resources. At this time, he was sixty-six years of age; and his friends did not overlook the fact, that it would be a hazardous course for him to undertake so long a voyage, and expose himself to the numerous hardships and dangers he would have to encounter: but his ardent zeal overcame their arguments, though it did not diminish their anxiety. The Conference concluded its sitting for the day; but its members still hesitated to place India upon their list of mission stations. There was, however, the throne of grace to which the Doctor could appeal. The next night was spent in prayer; and on the following morning it was moved, seconded, and carried, with evidences of deep emotion, that a mission to India should be commenced.

There were seven missionaries appointed to accompany the Doctor: William Ault, James Lynch, George Erskine, William Martin Harvard, Thomas Hall Squance, Benjamin Clough, and John McKenny. Of this number, Mr. Squance is the only one who has survived to celebrate the Jubilee. Mr. McKenny was at first sent to the Cape, but after some time he also came to Ceylon. On the 30th of December, 1813, Dr. Coke, Mr. Harvard, and Mr. Clough, embarked at Portsmouth, with captain Birch, in the Cabalva, and the rest of the party with captain Lochner, in the Lady Melville, both Indiamen. Mr. Harvard and Mr. Ault were married men, and were accompanied by their wives. The spirit in which Dr. Coke entered upon his important undertaking may be inferred from an expression he made use of to Mr. Clough; "I am dead to all things but Asia;" and also from a hymn of Madame Guion which he not unfrequently repeated, containing the two following verses:—

"To me remains nor place, nor time,
My country is in every clime;
I can be calm, and free from care,
On every shore, since God is there.

"Could I be cast where Thou art not,
That were, indeed, a dreadful lot;
But regions none remote I call,
Secure of meeting God in all."

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The only noteworthy incident in the earlier part of the voyage was the death of Mrs. Ault, which took place on the 9th of February. The rest of the party arrived safely in the Indian Ocean. Its name was connected in their minds with the most joyous anticipations; the sea and the sky now flashed around them with unwonted lustre; the strange birds by which they were visited told them that the countries around were of a far different character to those in which they had hitherto lived; the prospect before them was full of promise; and they hoped that in a few days more they would hear the voice of their venerable leader proclaiming to the natives of Asia the wonderful works of God. Whatever anxiety might rest upon the mind of Dr. Coke, his companions were free from its oppression; cheerful as their daydawn when no cloud was seen, they were as little apprehensive of trouble as the nautilus that they watched as it fearlessly uplifted its mimic sail, knowing what course to take if the tempest came. But on the morning of the third of May, the missionaries learnt that in so far as their hopes were fixed upon man, they were to turn away from that frail refuge, and fix them alone upon God. "Doctor Coke is dead;" were the sad words spoken to them by the captain of the Cabalva. The servant, entering his cabin at an early hour, had found him lying on the floor, lifeless, from a fit of apoplexy. A smile still rested upon his countenance, and his features were little altered from their usual expression; but the spirit was not there. In the evening of the same day the ship's bell tolled mournfully to summon the passengers and crew to be present at the funeral rites. The coffin was placed near the leeward gangway, covered by the signal flags of the ship as an appropriate sea-pall. The service was tremulously read by Mr. Harvard, himself an invalid; and the body was committed to the deep "in sure and certain hope of the resurrection to eternal life." An address was delivered by Mr. Ault, and Mr. Lynch read the hymn beginning—

"Hark! a voice divides the sky,
Happy are the faithful dead!
In the Lord who sweetly die,
They from all their toils are freed.
Them the Spirit hath declared,
Blest, unutterably blest;
Jesus is their great Reward,
Jesus is their endless rest."

The quarter-deck was soon restored to its former order, and the tramp of the sailor was heard near the spot where the dead had lain, as he passed onward to throw down some rope with

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its usual rattle, or to shift some sail at the hoarse word of command. But among those who had watched the wave as it was parted for a moment to receive the weighted coffin, there were those who had been stricken too deeply to allow of anything but silence and tears. The thought seemed to become more painful at every recurrence, that they had lost him who was their watchful parent, their guide, their wise counsellor, their earthly all in their position as men away from their native land; who had thought for them, as well as provided for them; and had supplied all their wants, without a care of their own. What were they now to do? They had no means of support, unless the Doctor had foreseen the possibility of their present circumstances, and had prepared for them. But no will could be found among his papers, nor any letter of credit enabling them to draw bills on England. They had no right to use the Doctor's property; and, apparently, they would have to land in India without money and without a friend. They had only one source of hope, which was in what one of them called "the bank of heaven, on which they had many promissory notes of great value;" and their appeals to the mercy-seat were not offered in vain. Captain Birch, on learning their position, quieted their fears, by saying, "I will not leave you destitute; I will see that you are comfortably situated;" generously offering to honour any bills they might draw upon him, to any amount they required to meet their wants. This act might have little magnanimity about it, if done now; but it was different at a time when the missionary was almost unknown; or if known, despised and persecuted, and in some instances, allowed no rest for the sole of his weary foot Sir George Anderson, afterwards Governor of Ceylon, was on board the Cabalva, at the time of Dr. Coke's death. The kindness shewn by himself and his lady to the sorrowing missionaries is gratefully referred to by Mr. Harvard.

On the 21st of May they entered the harbour of Bombay. The bereaved brethren were soon visited by the Rev. Samuel Newell, the memoir of whose young wife became a household book in America and Britain. On landing, they walked to the only hotel in the settlement; but they could not muster money enough among them to give the ship's servants their usual gratuity, or to pay for their first dinner. Mr Harvard was deputed to wait upon W. T. Money, Esq., a respectable merchant, to ask his advice; or his assistance, if he was willing to give it to men so helpless and destitute. The moment was one of deep anxiety, as the missionary sat waiting for some time in the office, not knowing what would be the result of his application. If rejected, as other merchants might be supposed

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to take the same course, the providing of means for the supply of their necessities, would be a matter of great difficulty. But without waiting for any letter of introduction, Mr. Money, on his arrival, at once told him that the captain of the Cabalva had been with him that morning, and had given him an account of their trying position; and said that he should be very happy to advance him any money he might require, on the credit of the Society at home. With a glad and grateful heart Mr. Harvard returned to his companions; and the intelligence he had to convey soon scattered to the winds their fears, and caused a smile to play on every face.

The next day, captain Birch undertook to introduce Mr. Harvard to the Governor, Sir Evan Nepean, from whom he met with a most gracious reception. His Excellency was already acquainted with the principles of the Methodists, and spoke of Wesley from a personal knowledge of him, as he had seen him when a boy, and remembered him well; and he also expressed the high sense that the British government entertained of Wesley's principles and proceedings; adding, that Lord North did not hesitate to attribute a considerable portion of the loyalty and contentment that prevailed in England to his sound principles and indefatigable exertions.

On retiring, Mr. Harvard met the Governor's aid-de-camp, who had been directed to provide a suitable place for their accommodation, until an opportunity was presented for their sailing to Ceylon. Their song was now of mercy. Like Noah, in the first freshness of the new world into which they had come, they offered a sacrifice of thanksgiving for their deliverance; and, like him, they were cheered by words of divine promise, as they again, with renewed faith, consecrated themselves to the Lord's service.

On the 20th of June, all the missionaries, with the exception of Mr. and Mrs. Harvard, embarked for Ceylon; and on the 29th they arrived at Galle, after a rapid passage. W. C. Gibson, Esq., the then master-attendant, was the first person to welcome them to the island. They also heard from that gentleman that Sir Evan Nepean had written in their favour to the Governor of Ceylon, Sir Robert Brownrigg, who had given orders that the Government House at Galle should be prepared for their reception. The first to land were Messrs. Lynch, Squance, and Clough. Messrs. Ault and Erskine were detained somewhat longer on board, during which period the ship was driven out further to sea; so that when they left in the luggage boat, it was impossible to make the harbour of Galle, and they had to direct their course towards Belligam. At this time, their situation was well calculated to produce alarm. They

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were unable to say a single word to the unknown natives in whose hands their lives were placed. Mr. Ault became nervous, under the supposition that the boatmen were about to run them ashore in some unfrequented spot, and murder them. Taking out his watch, he showed it to them, making signs that he would give it to them as a present, if they would convey himself and his companion to a place of safety. One of the crew just knew enough of English to repeat the words, "Very bad, Sir; Very bad, Sir!" wishing to explain to them the reason of their delay, from the foulness of the wind; but they interpreted it into a meaning that only increased their fears. In the middle of the night, however, they landed safely at Belligam, where they were hospitably entertained by the magistrate, and then assisted on their way to Galle.

The commandant of Galle was Lord Molesworth, a pious nobleman, who joined in the general pleasure expressed at the arrival of the missionaries. The Dutch Church was offered them in which to hold public service, and on the Sunday, the garrison and nearly all the resident Europeans were present. The Rev. George Bisset, the Governor's private secretary, was sent from Colombo to bid them welcome to the island, and assure them that every facility would be rendered to assist them in their important undertaking. It was recommended that they should occupy the principal sub-stations, and commence the teaching of schools in the English language, for which a small allowance would be made.

On Monday, July 11, the first District Meeting was held, at Galle, called by its members a Conference. They deliberated as to whether it was advisable to separate so widely from each other as would be required if the Governor's recommendation was acceded to; but after the consideration due to so important a matter, they agreed that Mr. Lynch and Mr. Squance should go to Jaffna; Mr. Ault, to Batticaloa; Mr. Erskine, to Matura; and that Mr. Clough should remain at Galle. They partook of the Lord's Supper together, that they might receive a renewal of divine strength, to fit them for duty and prepare them for trial. But it was hard work to part, and to make any motion towards the utterance of the word Farewell, was more than they could bear. They could only embrace, and silently pray for each other. In the Lord, they were knit together as one spirit; and the happy bond had been cemented the more firmly by the deep afflictions through which they had been called upon to pass. Messrs. Lynch and Squance were the first to leave. On reaching Pantura they were met by servants sent to meet them by the Hon. and Rev. T. J. Twisleton, D. D. the senior colonial chaplain, and

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afterwards archdeacon, by whom they were invited to St. Sebastian's. On the evening of their arrival in Colombo, they dined at King's House, and had the opportunity of thanking the Governor for the assistance he had rendered to themselves and their brethren. They were also introduced to the Chief Justice, Sir Alexander Johnston, whose conversation with Wilberforce had been the means, to a great extent, of the establishment of the mission. From the Rev. J. Chater, of the Baptist mission, they received fraternal courtesy, as kind in its continuance as at its commencement. Mr. Chater had been for some time a missionary in Burma. He was deliberate in speech, and of grave demeanour; but a useful minister, and a man of great worth.

From no individual in the colony, however, did the missionaries receive a more homelike greeting, or one that they valued more, than the welcome given to them by Mr. Armour, whose story they listened to with deep interest. He was born near Glasgow, and at seventeen years of age entered the army. About three years afterwards, when his regiment was in Ireland, he was convinced of sin whilst hearing the address of a Wesleyan minister. In 1787 he was removed to Gibraltar. There was with him another soldier, who was like-minded. "Whilst living on this secluded spot, with few opportunities of hearing the word preached, they were led to read it together; and the voice of God speaking in His written word touched one of their hearts. The conversion of the other soon followed. One evening these two soldiers were placed as sentries at the opposite ends of a sally-port, or long passage, leading from the Rock to the Spanish territory. One of them was already rejoicing in God his Saviour; while the other was in a very anxious state of mind, and under strong convictions of sin, seeking pardon. That evening an officer of the garrison, returning home at a late hour, came up to the sentry outside the sally-port, who was the soldier recently converted, and asked as usual for the watchword. The man, absorbed in meditation, scarcely rousing from his midnight reverie, replied to the officer's challenge with the words, 'The precious blood of Christ.' He soon, however, recovered his self-possession, and gave the correct watchword. His comrade, who was anxiously seeking pardon, stationed at the inner end of the sally-port, heard the words, 'The precious blood of Christ,' mysteriously borne upon the breeze at the midnight hour; and they came to him as a voice from heaven. His load of guilt was removed, and the peace of God was granted to him.*"

* The Book and its Mission: communicated by G. T. Edwards, Esq. one of the Bible Society's Domestic Agents.

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This was Andrew Armour. After a time, one or two other soldiers joined the first two, and then they formally took the character of a Class, and Mr. Armour was recognised as the Leader. They met in a small place that had formerly been occupied as a wine-tavern; and, as this was situated near the Governor's house, they held their meetings without singing for a time, lest they should create alarm or give offence. Several other soldiers now sought admittance to these religious exercises, and Andrew was called upon to read and expound portions of the word of God; till, their numbers increasing, he became a Local Preacher, and the wine-tavern became too small to hold the company that assembled. The proceedings of the soldiers were now talked about, and they had begun to sing. Mr. Armour was summoned to Government House to give an explanation of his strange doings. A candid statement was made to the Governor, who expressed his approbation of what had been done, and gave the work his sanction.

In 1798 Mr. Armour was removed to Madras, where he acquired a knowledge of Tamil and other languages. In 1800, on the introduction of English law into this island, he was transferred from Madras to Colombo, and attached to the Supreme Court as Interpreter. In consequence of the value of his services, his discharge was soon afterwards obtained. But being anxious to resume more fully the work he had commenced at Gibraltar, he took charge of the Seminary at St. Sebastian's, at that time the principal educational establishment in the colony connected with the Government.* It was his wish to become a minister; but the way was not open until 1812, when the last surviving Dutch clergyman in the island died. He was then licensed to preach in Singhalese and Portuguese, and his ministry was a great blessing to many. He was able to preach in Singhalese, Tamil, Dutch, and Portuguese; and it is said that he was acquainted with thirteen different languages.

Often had Mr. Armour prayed for the coming of Methodist missionaries to Ceylon, and now that they had arrived, his joy was great. In the years 1816 and 1817 his name appears on the Minutes of the Wesleyan Conference as assistant to the missionaries in Ceylon. He translated the Rules of the Methodist Society into Singhalese and Portuguese. In 1817 he offered himself to the Wesleyan committee as a missionary, and requested to be sent to Nagapatam; but he afterwards re-engaged himself in his former position as proponent, and in 1821 he was admitted to deacon's orders by bishop Middleton,

* Rev. A. Hume; Wesleyan Methodist Magazine, 1859.

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who regarded him with profound interest, and even compared his labours, sufferings, and privations with those of the apostle of the Gentiles.* By bishop Heber he was admitted to priest's orders in 1825. Though not formally, yet in affection, he was still one with his old friends; almost startling was the strong grip of his hand, when extended to those whom he loved; and the voices of Episcopalian, Presbyterian, Baptist, and Methodist were often heard in his house at Grand Pass, mingling together in the praises of God. As chaplain of St. Paul's he had to minister to a large congregation; and his sonorous voice was heard to advantage when he read, with broad accent, the Singhalese Liturgy, that he had himself translated, or the word of God, that he had assisted to translate. He died on the 30th Nov. 1828; and there was great lamentation at his death.

But it is time that we return to the newly-arrived missionaries. On removing to Matura, Mr. Erskine was not entirely alone, as it was then the residence of the Rev. J. G. Erhardt, of the London Missionary Society, who was subsequently appointed to a station in India. There were also a few European troops in the garrison.

Mr. Ault was eight days in reaching Batticaloa, by dhoney. In giving an account of the voyage he says; "I had a very unpleasant voyage. Our food as well as water fell short. I have been twice in the sea, but happily escaped with life. I fell overboard from the dhoney; and, on landing at Baticaloa in a small canoe, it swamped. I jumped out, and reached the land in the best way I was able." On the Sabbath he had a regular congregation of about 150 persons, the greater part of whom belonged to the garrison. But on the 1st of April, in the following year, his spirit was called home to God. His funeral sermon was preached in the Fort Church, at Colombo, by Mr. Lynch, to a large and attentive congregation. The Supreme Court, in giving charge of his effects to the Registrar, directed that they should be disposed of in the way most consolatory to his relations and convenient to his friends, "as the Court is anxious to shew the sense which it entertains of the great benefit which the inhabitants of the country have derived from the establishment of the Wesleyan Missionaries on the island, and the confidence which it reposes in the Society of which they are members."

On the 15th of January, 1815, Mr. and Mrs. Harvard, with their infant, left the harbour of Bombay, and embarked for Ceylon; but they had a long and dangerous passage, and did

* Hough's Christianity in India, vol. iv. 67.

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not reach Galle until the 23rd of February. A vessel that had left Bombay a few days after them had arrived at Galle nearly a month before them, so that their friends had become apprehensive for their safety. They met with the same kind reception from all in authority as their brethren who had preceded them, particularly from lord and lady Molesworth, who were about to embark for England. His lordship had attached himself to the missionaries, not merely as a friend, but as a brother in Christ, and joined them in their more private means of grace, as well as at the Lord's table. Soon afterwards he set sail in the Arniston transport, which was wrecked on the coast of South Africa, and his lordship, lady Molesworth, and many of the passengers and crew were drowned. In the awful hour that preceded the breaking up of the vessel, he was calm and resigned, and exhorted those who were around him to prepare to meet their God. Had he remained in Ceylon a few weeks longer, he would have received the appointment to solicit which was one object of his visit to England. "What thou knowest not now, thou shalt know hereafter."

It so happened, that with the exception of Mr. Ault, all the missionaries met together in Galle, soon after the arrival of Mr. Harvard. Mr. Squance, unable to remain in Jaffna on account of a severe attack of illness, had returned to Colombo, and thence to Galle. Mr. Lynch had visited Galle for the same reason; and Mr. Erskine was soon summoned from Matura. The services then held were attended by "the soul-converting power," in a degree that has since been rarely equalled in the island; two young men, Mr. Lalmon and Mr. Wijasingha, were brought to God, who afterwards became eminent minsters and zealous labourers in the mission; and others received the atonement, who have long since reached their home in heaven, It was decided that Mr. and Mrs. Harvard should be stationed in Colombo. Accompanied by Mr. Lynch, they set out for that destination in a bullock bandy, as no other means of conveyance could be procured; but as they had no one with them who knew English, and they knew no Singhalese, their embarassment was sometimes great, and the incidents of the journey often afterwards excited a smile. Of course, like all other travellers at that time, they were long delayed in passing the rivers; they had oysters at Bentotte; and were much disappointed with the cinnamon gardens on reaching Colombo. But they were met by Mr. Armour on the road, who lovingly offered them the hospitality of his house; and Mrs. Armour was one of those good Dutch housewives famous for the making of pleasant sweetmeats and savoury curries.

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It was a period of no little excitement, as the Governor, a few days after their arrival, made his triumphant entrance into Colombo, on his return from the war in the interior, accompanied by a long procession of civil and military authorities, and the principal inhabitants of the metropolis. The royal standard of Kandy, that had floated for so many centuries over some of the fairest scenes on earth, was now hoisted, beneath the flag of Britain; and then, amidst the roaring of cannon and the sighing of many a native heart, it was lowered for the last time; or, if ever again to be permanently uplifted, there will appear upon its folds the cross of Christ.

The commencement of the mission was amidst the footsteps of death: but the survivors were led, by the severe dispensation through which they had to pass, to look with the greater constancy and earnestness, and with a more solemn sense of their entire dependance upon the divine power, for the protection and guidance of God. "He stayeth his rough wind in the day of the east wind." From the moment when "no small tempest" lay upon them, and all hope seemed to be taken away, and they cried aloud for the help of the Lord, as from the depths of a troubled sea, the wild winds were stayed, and their future course, for many days, was marked by calm waters and clear skies.

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7. *Colombo.*

Robert Knox says that Colombo takes its name from kola, a leaf, and amba, a mango; but this idea is fanciful, and not to be received. In the Sidath Sangaráwa the word colomba, meaning bay or harbour, is given as an example of the *tasama* class of words, which are regarded as being found in other languages, but not derived from them by the Singhalese; and as this work was written long before the arrival of the Portuguese, it is evident that the name was not given to our metropolis in honour of the brave sailor of Genoa, as has sometimes been said. It is called Kolon, in the Rájawaliya, the author of which tells us, in describing the strange men who had now first come from Europe, that a message was sent to the king of Cotta, informing him that men clad in iron had appeared in large vessels, who drank blood and eat stones, and had instruments that made a louder noise than the thunder, and that could destroy an iron or a stone rampart at the distance of four miles. When first occupied by the Portuguese, it was surrounded by a fence of wattle; but this barrier was superseded by a more substantial wall, cemented by lime formed of oyster shells brought from Aripo. It looks quiet enough

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now, as its shadow falls on the sea, or is thrown across its broad moat; but on its walls have been mounted nearly 300 cannon; and, in eastern phrase, at one time the shouts of a hundred thousand men, and the gurgling shriek of thousands of elephants, were heard from its watch-towers, as they came against it in battle array. In 1656, the Dutch took possession of Colombo, and the proud and restless Portuguese were succeeded by staid and plodding men from the marshes of Holland, whose great aim it was to convert cinnamon, betel nuts, and elephants into ingots and rix-dollars, making even religion add to their tariff, by enforcing a heavier duty upon the goods of the Moor. They wisely diminished the size of the fort, that they might add to its strength.

In 1796, the Dutch were succeeded by the English, who at first were too much engaged with their wars in other lands, to pay attention to Ceylon; but since the march of improvement began, it has gone on with amazing rapidity. Another town, Trincomalee, with its noble harbour, was the first love of the British, as became a maritime people, and they would gladly have made it their capital; but the force of circumstances was too great to be overcome. The fort still stands, and the sentry is seen at the gate; but when the hours of business are over, the clerk retires to the Pettah, and the civilian or merchant to his mansion on the border of the lake or the shore of the sea. There are rides through the cinnamon gardens, in many directions; but the favorite resort in the evening is in the open plain at the south of the fort, its sward sometimes green as an oasis of Egypt, and at other times covered with dust, like one of its deserts. As seen from the suburbs, Colombo seems to consist of a few scattered buildings, with towers and a spire rising up from the midst of cocoanut and other trees; but on entering its streets, it is found to be a place of great activity, with crowded ways and long rows of shops and stores, in which can be purchased all the manufactures of the west and all the luxuries of the east. There is no certainty as to its population. By Cordiner it was estimated at 50,000; but at the census of 1816 it was said to be 26,000. At that time there was scarcely any commerce, and the native population was principally Singhalese; but if the town itself now contains 45,000, and it is supposed that, with the suburbs, the Tamil-speaking population alone is 40,000, we may give 20,000 for the rest, and we shall then have 60,000 in all. The various religions here known have their respective places of worship, churches, chapels, mosques, Brahman kowilas and Buddhist wiháras; and there are institutions for the relief of all kinds of distress, amongst which the Friend in Need Society may

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be particularly noticed, from the extent of the relief that it distributes, and the careful manner in which all its affairs are conducted by its officers and committee. Colombo was erected into a bishopric in 1845, and the present occupant of the see is earnest, painstaking, and evangelical; embracing every opportunity of being useful to all classes within his reach, and willing to give the right hand of fellowship to all who are actuated by the same motives, or seeking the same end. The Presbyterian element is still strong among the descendants of those whose forefathers sat in state in the old church at Wolfendahl, the story of which, as to the men who have there worshipped God, or whose remains lie beneath its ample roof, would be full of quaint incidents and strange revelations, especially if told in their own Dutch. The Baptist churches have had ministers who have been among the first of men, and the brightest of the saints of God: Ebenezer Daniel was a prince in Israel. The Romanists are the most numerous of those who call themselves Christian; from the Scriptures published by the Protestants some of them have received light; but there are few parts of the world in which the rule of the priests is more imperious, or the submission of the people more craven and thorough.

On the arrival of the first Wesleyan missionaries, they found in Colombo one chaplain, one Dutch minister, and one Baptist missionary, assisted by catechists and licensed preachers of the gospel. Not long afterwards the inhabitants were thus discribed:—"We have Dutch and Portuguese, Singhalese, Malabars, Bengalese, Javanese, Chinese, and several other classes. We have worshippers of perhaps all the gods and goddesses between Persia and the Yellow Sea; Mahomedans, Roman Catholics, and Protestants, and those who profess to be members of the Syrian church; yet there is little appearance of any 'thing like religion, even in its lower acceptation. I look around, and see little but the appearance of ignorance, idolatry, and misery." The first ministers of the mission who visited Colombo were Messrs. Lynch and Squance; the first resident here was Mr. Harvard, who was soon afterward followed by Mr. Clough. It was a great advantage to their cause, that at its commencement there was a person found here so able and willing to promote its interests as Mr. Armour. His advice and assistance were of the utmost value. From among the pupils of his Seminary several youths were willing to act as interpreters upon the Sabbath; and arrangements were made, with the sanction of the Principal, for holding divine service in the government schools. Through the kindness of the chief justice, the first and second interpreters of the Supreme Court,

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in turn, accompanied Mr. Harvard on his village excursions. Two or three proponents were also associated with the missionaries; and thus from twenty to fifty of the villages in the neighbourhood of Colombo were regularly supplied with instruction on the Sabbath day. The natives presented themselves by thousands, apparently anxious to learn the truth. The novelty of the practice, the knowledge that the services were held with the sanction of government, and the remembrance of the temporal benefits derived from a profession of Christianity in former times, caused great numbers to be present wherever the missionaries preached. They concluded that the whole island was ready to embrace Christianity, and that only more labourers were wanted to secure the speedy downfall of Buddhism, and the passing away of the other superstitions that prevailed in the islan.d These good men had, however, soon to learn a different lesson; the more trying in proportion to the brightness of the hope they had been led to entertain, and not without reason, of universal success.

On the Tuesday evening a service was held in the outer verandah of Mr. Harvard's dwelling, and on the Saturday evening there was a prayer-meeting, both of which were well attended. The Dutch church was soon afterwards kindly lent for a Sabbath evening service; but the expence of lighting it was so great, and the echo so powerful, that they were obliged, after a few trials, to forego the privilege of its use. They next occupied an old workshop, which was not very attractive in its appearance; but it was often found that God was there. On the opening of a church for the Tamil Christians, the archdeacon preached in it once a fortnight, and the missionaries supplied the pulpit on the alternate week. On the 4th of June, 1815, a Sunday school was commenced, and within a short time of its being opened, ~~250~~ children were present, with a staff of ~~20~~ gratuitous teachers. It was also attended by the children of lady Johnston's school at Colpetty, the girls being brought in a conveyance, followed by the boys on foot. The workshop proving too small for the congregation, the theatre was next occupied, and afterwards the Dutch Orphan House. But as the congregation still increased, it was determined to erect a commodious and permanent chapel. With the assistance of Mr. Armour, premises were purchased in Dam Street, in a situation so eligible, that if the mission had had the free choice of the whole town, they could not have met with a more convenient or commanding locality.

One of the first memorable events that took place in connexion with the labours of the missionaries in Colombo was the baptism of a maha náyaka priest, afterwards known as George

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Nadoris de Silva. He was born at Kapugama, in the province of Matura, and was descended from a class who maintain that they originally came from various places in India for the purpose of weaving cloth of gold. As this art gradually fell into disuse, when the Portuguese took possession of the western coast, they were employed in cutting cinnamon, and preparing it for exportation. At an early age Nadoris was taken from his father's family, which was one of great respectability, and, was brought up in the house of the principal modliar of the caste to which he belonged, where he gave evidence of a superior intellect, and was afterwards placed under the care of Walpala-unnánsé, by whom he was instructed in the usual branches of Singhalese literature. After he had mastered all that his preceptor could teach him, as he was not satisfied with his attainments, he determined to seek in other countries the instruction he was not able to secure in his native land.

The kings of Kandy did not, at least in recent times, permit the ceremony of ordination to be held in favour of any, but persons of the highest caste; which custom, though contrary to the genius of Buddhism, was still maintained, after the royal interdict was no longer of any power. The Chalias, to which caste Nadoris belonged, being an enterprising, energetic, and rising class, were no longer willing to submit to the degradation to which they were wrongfully exposed, and resolved upon seeking its removal. For this purpose it was determined to send Nadoris, whose talents were known to be of a high order, to the court of Burma, by which course it was supposed that the coveted privilege would be most easily gained. In 1808 he left Ceylon, with this intention, accompanied by eighteen youths; as it was hoped that on his return he would be able to establish a college for the reception of noviciates of his own caste, that they might therein be prepared for the priesthood. At Amarapura, at that time the capital of Burma, he resided more than two years. The people of the country have a tradition that their religion was received from Ceylon; so that an inhabitant of this island is regarded by the Burmans with great veneration. He was received rather as an illustrious stranger than as a student; but he did not allow himself to be diverted from his main object, and was so assiduous in his attention to Burmese and Pali, that even the priests who instructed him regarded his progress with astonishment. In consequence of the cleverness he displayed in a controversy with one of the superior priests of the king's household, which was conducted in the royal presence, he had conferred upon him the office of maha náyaka. The late Mr. Chater, who was at that time resident in Burma, bore

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testimony to the honours he received from all ranks of the people. They made him valuable presents of cloths, silks, and money; by which he was enabled to maintain an appearance of great state. After a residence of nearly three years in Burma, he returned to Ceylon, with the title of rájaguru, the king's religious preceptor. As a mark of respect for his superior attainments, he was honored by the king with many presents, and a large collection of books was granted to him from the royal library, many of which were splendidly bound.

On the arrival of Nadoris in his native country, he built a temple at Dádalla, near Galle, where he erected a dwelling of two stories, after the model of the houses he had seen in Burma. The spire of the dágoba attached to his temple was also gilded, in the manner practised among the Burmese. The establishment he now commenced was not only intended to minister to his own gratification; it had another object in view, which was, to raise the status of his caste among the other inhabitants of Ceylon. To assist him in carrying out this design, the Chalias were willing to make great sacrifices, and he was maintained in the utmost magnificence it is possible for a priest of Buddha to assume. At this temple he resided during the first four years after his arrival in the island, making frequent excursions to different places, to promote the interests of the Buddhist religion among the members of his own caste, as he had great interest with them, and was much respected.

The fame of Nadoris having come to the knowledge of the English gentlemen here resident, he was frequently visited by them at his temple, and received from them great praise for the taste he had displayed in the general arrangements of his extensive establishment. Among others, Sir Robert Brownrigg, the governor, and Sir Alexander Johnston, the chief justice, went to see him at different times, and were much gratified by the appearance of his temple and by a sight of his extensive oriental library. On one of these occasions the governor saw on his table a copy of the New Testament in Singhalese, which led to a conversation with him on the subject of Christianity. On applying to the government to be confirmed in the offices he had received in Burma, his request was granted; and he also received permission to adopt some new and honorary distinctions, in his retinue, which he did not feel himself authorised to assume without such sanction.

In 1815 he visited Colombo, in order to obtain a grant of land in the Matura district. At this time he was noticed by several gentlemen, who expected to be employed in the recently-conquered provinces of the interior, and in consequence had to study the Singhalese language. They were assisted by

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the priest in their studies, and by this means he became acquainted with the elements of English. In some of these interviews his attention was directed to the truths of the word of God, and he expressed a wish to hold an argument on the subject with Mr. Bisset, the governor's domestic chaplain. Not that he had then any desire to become a Christian; he probably supposed that as he had gained the victory at the court of Ava, he would be able to carry off the palm in the present instance with equal ease. As Mr. Bisset was much engaged at the time with other matters of an important nature, he introduced the priest to Mr. Harvard and Mr. Clough, requesting them to give him such attention as he might require. When he first went to the mission house he was carried in a palanquin handsomely painted; his dress was of silk, with a rich robe of yellow velvet covering the whole; and he had a silk umbrella carried before him, the handle of which was nearly twelve feet in length. By degrees, his opposition to Christianity, which was at first very decided, appeared to pass away; and after repeated interviews and arguments he professed his conviction of the truth of Christianity.

Soon afterwards, Messrs. Harvard and Clough visited Galle; when Nadoris gave them a letter of introduction to the principal of his temple, with permission to preach in it if they thought proper. They first paid a private visit to the priests of the establishment, by whom they were kindly received, and were permitted to inspect the library, the dwelling, and temple. In addition to the books that are found in other Singhalese temples, they saw a number of Burmese books, amounting to 175 volumes, some of them written in letters of gold, with the leaves richly gilded, and the covers superbly embossed. There were 60 temples connected with this place, in various parts of the island, supplied by 350 priests. A day was appointed for the preaching of a sermon, at which time Mr. Harvard addressed the priests and people from 1 Cor. viii. 4. "We know that an idol is nothing in the world; and that there is none other God but one." The provincial judge of Galle was present.

On the return of Mr. Harvard to Colombo, the priest was baptised in the Fort church, by Mr. Bisset, he and Mr. Harvard standing as sponsors. He received the name of his senior sponsor, George. The next day he was invested by the governor with the rank of modliar. Soon after his baptism, an interesting pamphlet, whence the greater part of these particulars has been taken, was published by Mr. Harvard.

We know little of the subsequent circumstances of his life. In the Kandian war he was of great use to our government,

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and frequently exposed his life in his zeal for the public service. But, whatever sincerity there might be at the time of his baptism, it is to be feared that the good impressions he then received were soon obliterated, as the cause of Christianity gained little assistance from him, though he never openly returned to Buddhism. A considerable part of this indifference may have arisen from the untoward circumstances in which he was placed, before his knowledge of Christianity was matured, amidst the noise and distraction of a cruel war, and far away from the public means of grace. He was visited, when upon his deathbed, by Mr. Lalmon, of the Wesleyan mission, but at that time he was unable to speak, and we know not upon whom his reliance was placed in the hour of dissolution. He died at his house in Colombo, near the Supreme Court, Oct. 19, 1843, aged 72. His name, at length, was George Nadoris de Zylva Samaranáika, Mohotty Modliar of the Mahabadda, and Modliar of the Mutwál and Wellisera Districts. In stature he was short. He had an appearance of great shrewdness, approaching to cunning; and his whole bearing was that of a man conscious of personal superiority. In classical learning he was surpassed by one or two of his contemporaries; but in breadth of information, and dialectic power, there were few to equal him among the natives of the island.

In October of the year in which Nadoris was baptised, bishop Middleton visited Colombo, though the colony was not then under his jurisdiction, and was gratified to find that the circumstances of the island were much more favorable to the diffusion of Christianity than those of the continent. He honoured the Wesleyan missionaries by returning their call; inspected the premises they had recently erected; and with much solemnity pronounced a benediction upon them and their work.

Whilst the missionaries were anxious to be messengers of mercy to persons of all forms of belief, they did not neglect the establishment of the distinctive economy of Methodism, as to those who were willing to embrace its privileges. From the commencement, they instituted class meetings; and as they listened to the simple and affecting tale of those who met with them, when they told of their spiritual conflicts and victories, their hearts were made glad, the sincerity of the converts being abundantly proved by their reformed and consistent lives. When these could not express themselves in English, they spoke in their own language, and Mr. Armour interpreted what they said. One of them said that he felt very happy, and that Jesus was a very precious Saviour to his

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soul. Another poor man said in Portuguese: "I am like the prodigal in the Bible; I have left my Heavenly Father; but I am coming back again, and I hope my Father will yet give me to feel that I am his poor recovered child." Mr. Clough expresses his surprise, on listening to the clear manner in which they spoke of the things of God and of the work of grace upon their souls, recollecting, "These were not a people." When one of them was asked if he prayed to God, he replied, that he was always praying now; and when he was further asked, how he prayed, he put his hand upon his heart, and said that he prayed with that. This unexpected but most significant explanation of the manner of sincere prayer produced a powerful effect upon all present. "Oh, that our frames were iron and brass," say the brethren, "that we might incessantly labour for the good of souls!" In a little time there were seven classes, with "leaders" appointed to each, who met together weekly, to consult as to the best method of carrying on the work of God. At one of these meetings the question was asked, if they had pressed upon the members the rule of paying class money, as at home, when it was agreed that this plan should be attended to with greater regularity, and that every member should be instructed as to the necessity of their contributing something, however small the amount, to the funds of the church.

After the baptism of George Naderis, other priests visited the missionaries, and among them was an aged náyaka, who came in great state, bringing with him his nephew, whom he wished to become a Christian, though he himself was unwilling to encounter the difficulties that would be the consequence of his taking a similar step, as he thought himself too old. The boy was subsequently baptised, and became useful in the printing-office that had been established. When the adigar, Æhælapola, whose family had been treated by the Kandian king with a brutality that made every one shudder who listened to its sickening details, came to visit the governor, he sent for the young man, and, on his introduction, said, "Well, how do you like your new situation? How do you like to live with the people who talk about God Almighty?" He replied, modestly, that he did not yet know much about the new religion; but from what he had seen of it, he preferred it to his former one. The adigar spoke to him kindly, and told him to follow the new religion, if it was the best. Not long afterwards, it was found that Æhælapola had acted treasonably towards the British government, in consequence of which he was banished to the Mauritius, where the writer saw him in 1825; and he there died, in 1829. In a domestic temple he had

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an image of Buddha, to which offerings were regularly made. He retained the dress of his rank, and his appearance had much of majesty, like that of one who had been accustomed to rule. The youth in the printing-office was afterwards taken to Matura, where he died, affording a pleasing hope that he was departing to be with Christ. Another priest, introduced by George Nadoris, after receiving instruction, was so impatient to be baptised, that one Sabbath morning he presented himself before the missionaries, in the dress of a layman, having the day previous worn the yellow robe, and requested that the ordinance might be performed there and then.

This may be a fitting opportunity in which to state my own sentiments as to the baptism of priests, on their professing to renounce Buddhism and embrace Christianity. There were frequent instances in which this occurred at the commencement of the mission, but they have not been repeated since, to the same extent. It was found, as with George Nadoris, that scarcely in any case was Christianity received by them in its simple majesty, as the one religion of the one only God. I would not say that they were insincere; because Buddhism goes so far to sear the conscience as to pervert the moral faculty, and crush the soul in man, so that those who have been born and brought up under its influence find it very difficult to understand that it is entirely a human invention, and, therefore, an imposture, a cheat, in all that it declares in relation to the supernatural powers of its originators, and their pretended intercourse with other worlds. They cannot be brought to separate its ethics and philosophy, which, with all their errors, have much about them that is interesting, from the nonsense in their sacred books about rishis and rahats. When such men become partially enlightened, they ask not for further grace, and shrink from the purity of life and heart that the gospel requires; and after much instruction they still maintain, like the man mentioned by Tennent, that Buddhism is useful as an outrigger, to render Christianity safe. The patronage of the governor was too often the inducement that brought the priest to the font. Through exercised from a motive that all must respect, its effect was evil. To men who can reconcile, when it suits their purpose, things essentially opposite to each other, and believe in white blackness, or slow swiftness, or square roundness, or crooked uprightness, all temporal inducements to embrace Christianity are a snare, and they require to be watched long, and with the utmost carefulness, before they can be regarded as sincere. It may be, that the missionaries have recently been too cautious; and from not giving credit for purity of motive where it has really existed, they may have repelled

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from the church some who would otherwise have taken refuge in the cross. Each case, as it arises, ought to be brought in earnest prayer before the throne of God; and the missionary ought to ask for a portion of the old gift, "the discernment of spirits."

Towards the end of the year in which the mission was established, a respectable house in the Fort was rented for the purpose of holding divine service, the governor giving his permission, only requiring that the place should be suitable for the purpose, and that the services should be held at such an hour as would not interfere with military duties.

On the 23rd December, 1816, the chapel in the Pettah was completed, and opened for public worship. It was erected after the model of Brunswick chapel, Liverpool, The gentleman who acted as master-builder was captain Gualterus Schneider, of the Royal Engineers, a name we cannot mention without a record of the high respect in which he was then held by all classes in the colony. In his attendance at worship, including an early morning service, he was most exemplary, and the young missionary was often indebted to him for words of kindness and encouragement. To all places he was accompanied by a half-wit, who quietly remained at the door until his master's return, however long the detention or late the hour. It may be added, in illustration of our paragraph about priests, that when a certain member of the sangha applied for baptism, daft Naidey looked at him archly, and said, "You will never become a Christian; you are too fond of samball with your curry;" meaning that he was too much given to self-indulgence to encounter the trials he would have to endure if he forsook his old faith. An appeal had been made to the public for assistance in defraying the expences connected with the erection of the chapel, which was responded to with great liberality. The governor subscribed Rds. 500;* Sir Alexander Johnston, Rds. 500; Sir W. Coke, Rds. 300; the Hon. R. Boyd, Rds. 250; the Hon. John Rodney, Rds. 100; the Hon. J. W. Carrington, Rds. 100; the Hon. and Rev. T. J. Twisleton, Rds. 100; the Rev. G. Bisset, Rds. 200; Mrs. Rabinell, Rds. 150; Col. Kerr, Col. Young, A. Cadell, J. Badger, H. R. Sneyd, and E. W. Mead, Esquires, Rds. 100 each; among the other subscribers were names of interest, as the Reverends A. Armour, J. J. Perera, Christian David, and J. J. Ondaatje; the Lodge of Freemasons, No. 419; and seven Maha Modliars. The purchase of the site, and the erection of the various buildings, cost upwards of Rds. 30,000, of which about Rds. 7,000 were

* The value of 100 rixdollars was about £7-10.

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raised in the island. The entire establishment consists of a place of worship, a dwelling-house for two families, a large schoolroom, printing and book-binding offices, a type foundry, and warehouses. The first sermon at the opening of the chapel was preached by Mr. Clough, from Psalm cxxii, 16; and in the evening Mr. Harvard officiated, preaching from Luke ii. 14, when the governor was present, lady Brownrigg, and nearly all the principal Europeans in Colombo. The Sunday scholars, by their sweet singing, led by an organ purchased at Galle, greatly added to the interest of the services. About 100 soldiers were marched to the morning worship, at their own request, under the care of corporal Frazer, who had been converted to God when Mr. Harvard preached his first sermon after his arrival. The governor afterwards sent a further donation of Rds. 500. The chapel, as described in the Government Gazette, was "almost an amphitheatre, with three rows of elevated seats nearly all round." The same building is still the principal place of worship for the Wesleyans in the Pettah; and on Sabbath evenings, when the service is in English, there is a regular congregation of nearly 200 persons, the greater portion of whom, however, are members of other churches. In the earlier part of the day there are services in Portuguese and Singhalese. In 1863, under the direction of Mr. Baugh, the arrangement of the seats was altered, and all are now placed upon the same level, by which the extent of accommodation is increased. The pulpit was formerly at the same end as the entrance porch. There are mural monuments in it to the memory of Dr. Coke and Mr. Ault, and of Mrs. Clough and Mrs. Scott, the wives of missionaries. The gravestones of other members of the mission lie in the area. It has often proved to be "the gate of heaven" to the assembled worshippers; and in relation to many a soul saved within its walls, it may be said, "the Lord shall count, when he writeth up the people, that this man was born there."

At the District Meeting of 1817, an address was presented to the chief justice, Sir Alexander Johnston, who was about to proceed to England, in which the missionaries say: "Led to this scene of missionary labour instrumentally by the representations of it which you gave to some of the leading characters of our connexion in England, we have been taught by our society to look up to you as an honourable friend and well-wisher of our undertaking. And we have not been disappointed. You have generously entered into our views; you have, in many instances, most disinterestedly marked uot for us stations of usefulness and plans of exertion; and your well-timed cautions, advice and support, have oftentimes been of the

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most essential service to us in circumstances of difficulty and discouragement, as well as in those of a less difficult and more gratifying description." Sir Alexander says, in his reply: "It is with infinite satisfaction I learn from you, that your society in England do me the honor to consider me in some measure as the original cause of the establishment of your mission on this island. The benefit which the country has derived from your unremitted exertions, notwithstanding the innumerable and unforeseen difficulties which you have had to encounter, is acknowledged by every unprejudiced person who is acquainted with the real nature of your proceedings; and the extensive effect which has already been produced by your pious exertions, will enable your friends to look forward with confidence to what may hereafter be expected from your zeal and your perseverance."

On his departure from Ceylon, Sir Alexander, was accompanied by two Buddhist priests. On his arrival in England he wrote to Dr. Adam Clarke, requesting him to take them under his care, or to devise some means by which they could be supported and instructed until their return to the island. In a personal interview soon afterwards, he said that "he had brought with him two high priests of Buddhoo, who had left their country and friends, and put themselves before the mast, exposing themselves to all kinds of privation in order to come here to be instructed in the truths of Christianity; that he had paid their passage, but, in order to try their faith and sincerity, had kept them in the meanest place, and at the greatest distance from himself, during the whole voyage."* They were cousins, twenty-five and twenty-seven years of age. They lived in the Doctor's house two years, and were greatly beloved by his family, and respected by all who knew them, for their amiability of disposition and propriety of conduct. The writer remembers, when a boy, reading in the newspapers of the day, that when George Canning was chaired after a successful election at Liverpool, and the procession passed a house in which they were sitting at the balcony, the great orator respectfully saluted them, amidst the cheers of the populace. There are several anecdotes told of them that shew their minds to have been under the influence of divine power, and their thirst for knowledge was said to be insatiable. They were both baptised in the Wesleyan chapel at Liverpool, on the model of which the chapel in the Pettah was built, on the 12th of March, 1820, by Dr. Clarke. In the course of the service the Doctor laid his hands upon their heads, when they burst into tears, amidst the deep sympathy of the congregation. The

* Etheridge's Life of the Rev. Adam Clarke, D. D.

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elder candidate received the name of Adam Sri Muni Ratna; and the younger that of Alexander Dharmma Ráma; rather an odd association of names to be given at a christian baptism. Alexander was delivered from the bondage that brings the fear of death, and Adam, on returning to his room, "fell prostrate on the ground, and spent a long time, weeping, in prayer and praise." They refused to receive presents, saying that they had come to England without money, and without goods, except their priest's garments, and they would take nothing back but one coat apiece, the gospel of Jesus Christ, and some books that had been promised them. Whatever might have been their motive on leaving Ceylon, or their conduct afterwards, there can be little doubt that at this time they were sincere. On their return to Ceylon, Adam landed at Trincomalee, from the Tanjore, but Alexander went forward, hoping to receive ordination from the bishop of Calcutta. The vessel took fire soon after leaving the island, from being struck by lightning, and all on board had to enter the boats in haste, and return to Trincomalee. The Rev. Elijah Hoole, now D. D. and the Senior Secretary of the Wesleyan Missionary society, with other missionaries, and Sir Richard Otley, chief justice of Ceylon, were passengers in the Tanjore; but Dr. Hoole says of the priests; "the young men received every attention during the voyage, from Sir Richard and ourselves, but manifested no disposition to have religious communion with us or to engage in any department of our mission." Adam became a proponent, at Dodanduwa, near Galle, and Alexander rose to the rank of Modliar of Morotto; but their countrymen received little benefit from the superior advantages they had enjoyed, at the expence of the Wesleyan mission. The gleam amidst the darkness is, that a son of Adam was the first divinity student admitted into St. Thomas's college, at Colombo, and that he was ordained deacon by bishop Chapman. He is now in England.

The custom was established of preaching a sermon to the young on the first day of the year, which was often attended by large numbers, and many lasting impressions for good were then made. On one of these occasions, two priests made an open profession of their faith in Christianity. They had both been baptised in their infancy, and yet dedicated by their parents to the Buddhist priesthood. They sat near the pulpit in their robes, and at the conclusion of the service they were examined as to their knowledge, and belief; and their answers being satisfactory, they retired and put away their heathen garments, after which they were received as members of the church. On another of these occasions the chapel was filled,

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principally by children from the neighbouring schools. Rewards were distributed by Sir Richard Otley. In one of the schools there were three girls, who read English with so much readiness and propriety, that it was difficult to tell which bore away the palm. The father of one of them manifested the deepest anxiety; and when the first prize was given to another girl he was the picture of distress; but when the second was awarded to his own child, he was ready to shout aloud for joy. The whole scene is described as being most impressive.

The anniversary of the day on which the first missionaries landed in the island was kept as a Sabbath of rest and holy joy. At the festival in 1819, the printing office was closed, and all the members of the mission assembled in the house of God. There was service at seven in the morning, and a lovefeast at ten, on which occasion the near presence of Christ was delightfully felt, and tears fell from many eyes, as the goodness of the Lord was told forth. In the evening, a watch-night was held, conducted by Mr. Chater, Mr. Armour, and the ministers of the mission, when the promises of God, and the success already granted to his servants, were received as pledges of the future triumphs of the gospel.

The brethren were greatly assisted in their work by several young men who had attached themselves to the mission. By their help, the country congregations, some of which were seven, eight, and nine miles from Colombo, were as regularly instructed as the villages in any part of England. The missionaries visited each place in turn; but, at other times, the services were conducted by these willing helpers; and they had every confidence in them, as they knew that they enjoyed the life and power of religion. They were able to collect large and attentive congregations, even in the jungle, "such as an apostle would have delighted to see." On their way to and from the places where they had to preach, the young men were always on the look out for opportunities of usefulness; and wherever they could collect a congregation, in the bazaar, the native rest-house, in the highway, or under the shadow of some tree, they were ready to declare to the people the unsearchable riches of Christ.

Not contented with carrying the truth to the villages in the immediate vicinity of Colombo, efforts were made by the missionaries to instruct the people in more distant places. The commencement of this mode of doing good was at the instance of Dr. Twisleton, who repeatedly took Mr. Harvard and Mr. Clough in his own carriage to places twenty or thirty miles distant. The time of their absence from home was spent in preachiug in the native schools, to large congregations. On one

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of these occasions the party consisted of Dr. Twisleton, three Wesleyan missionaries, three Church missionaries who had recently arrived, Mr. Chater, and Mr. Armour. They preached, in turn, at Galkisse, Morotto, Caltura, and Pantura. At Galkisse, the governor and his lady were present. At Caltura they received a letter of thanks, drawn up and signed in behalf of all the inhabitants, by several of the principal men of the place. On their return, they dined with the governor at Mount Lavinia, by previous invitation. All the expences of these excursions were defrayed by Dr. Twisleton. The village of Kalany, about six miles from Colombo, is celebrated as one of the few places in the island visited by Buddha. Its annual festival, held in May, attracts many thousands of the natives. It has frequently been visited by the missionary, who has preached to the crowds there gathered. One day, after listening to a discourse from John iii. 16, many of the idolaters, with that inconsistency, and readiness to yield to present impulse, so characterisic of the native mind, fell down, some upon their knees, and some upon their faces, in the open air, whilst prayer was offered to Almighty God. The seed here sown fell upon ground thick with thorns; but it was not all scattered in vain.

Early in the year 1820, Sir Robert Brownrigg resigned the government of the island, and returned to Europe. The missionaries, who had received from him kindnesses and encouragements such as few other British governors have ever given to men engaged in mission work, presented an address to him, expressive of their gratitude, and recording details of the state of the mission, which he had watched over, with almost paternal solicitude, from its commencement. In his reply, we have the following paragraphs: "From the first moment of my entering upon the government of this island I considered the religious improvement of the people to be of paramount importance. It is, therefore, most gratifying to me to hear you Gentlemen, who have devoted your lives to the promotion of christianity, speak in high terms of my co-operation, and to know that the measures of my government, in aid of your missionary labours, have been sanctioned by the testimony of your warm approbation...But it is unnecessary for me to dwell upon my sincere zeal for a wide extension of the christian faith, as if it were independent of other motives; because it is, in fact, inseparably connected with the duties of my political office; it is the surest foundation upon which I could hope to build the permanent welfare and happiness of the people whom I have been deputed to govern.

"It would be to me a subject of most afflicting regret, if I

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were to leave this island, after presiding over it in the name of my king for almost eight years, without a conviction that some desirable improvement had been commenced under my temporary rule......If I were to quit my government without some public expression of my respect and esteem for the brethren of the Wesleyan mission, I should be insensible alike to the general claims of their meritorious conduct, and all the gratitude which I owe them for their zealous aid in promoting those objects which I had so much at heart. From the beginning, Gentlemen, of your settlement with a few missionaries in the island, until the present moment, when the number of your brethren is augmented to fourteen, your exertions have been principally directed in that course, which is, I think, for the attainment of your christian purpose, the most secure and direct."

As the sentiments contained in this address were only an echo of the acts of Sir Robert, during the whole of his administration, it may be well to enquire what effect his efforts for the promotion of christianity had upon the minds of the heathen in the land. This we are able to learn from a source that none can gainsay. The governor, when in Kandy, was visited, at night, by the high priest of the tooth temple. With him were about ninety other priests, the first adigar, and the principal chiefs of the interior; and the procession was attended by nearly a thousand torch-bearers. The high priest, clad in a robe of yellow velvet, spoke of the beneficial changes that had recently taken place, and, addressing the governor, said, that they had hailed his arrival among them as a blessing; adding, that they knew he was a man of much religion, who feared God, and this was a sure sign that he would protect them, although they were of a different religion. "We have heard," said he, "of your virtues, of your piety, and of your charity; and the great revolutions that have been effected among us, have had their source, not less in the admiration of your character and government, than in the evils we have suffered." These are memorable words; and deserve to be well pondered by all christian rulers in idolatrous countries.*

About this time, a new sphere of usefulness was happily entered upon. As many persons made it an excuse for not attending the house of God, that they had no clothes in which to appear respectable, or long inattention to the duty made them reluctant to begin it, it was resolved to commence the holding of divine service in the houses of the people. By this means the word of reconcilation was brought within the

* De Bussche's Transactions in Kandy.

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reach of many who would not otherwise have heard it, and there was soon an increase to the regular congregations. These services were extended to other places, and they are still continued; and in eternity thousands of the people of this country will thank God for their establishment. Few means of grace have been promotive of greater good than this simple service. A little work was published in Singhalese, containing, with a few hymns, morning and evening prayers for every day in the week. This led to the reading of the word of God, and the establishing of family prayer, in the houses of many of the natives, the effects of which were of the most delightful character.

The death of the Hon. and Rev. J. D. Twisleton, D. D. took place on the 15th of August, 1824, by which the missionaries lost one of their best friends. This event occurred after a short illness, at Hambantotte, when on a visit to his son-in-law, W. Gisborne, Esq. For some time previously he had been more than usually serious, and increasingly zealous in the discharge of his ministerial duties. For years he regularly attended the English service at the Pettah chapel, with his family; and though somewhat more under restraint when appointed to the office of archdeacon, he was still a frequent attendant at Wesleyan places of worship, and the last sermon he ever heard was in the chapel at Galle. The writer, soon after his arrival in the colony, had an opportunity of seeing the respect with which he was regarded, when present at his funeral in the Fort church of Colombo, to which place his body was brought for interment several months after his death.

Not far from the mouth of the Kalány river, there is a hospital for lepers who are deemed incurable. A room was fitted up in it, at the expence of some natives, with pulpit, benches, and bell. There were then about 30 lepers, outcastes from the society of their fellow men. A sermon was preached to them once in the week, which to them was a day of great interest. When the boat bringing the preacher was seen in the distance, as it passed a small headland, all who could move slowly paced their way to the place of prayer. There is reason to believe that some received the seed of divine life into their souls, and a few gave hope in death that their faith in Christ was with saving power. Yet there were others who, after all the teaching they had received, had still little acquaintance with scriptural truth. A woman asked Mr. Bridgnell, on one of his visits, to baptise her, as she thought herself to be near death, and that in her state the rite was necessary to prepare her for heaven. When asked if she had not been baptised already, she said "O yes, I was baptized in the Dutch church,

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but it was several years ago!" This service is now conducted by the Baptist brethren.

The former gaol was frequently visited by the agents of the mission, who were sometimes accompanied by J. N. Mooyaart, Esq. at that time Sitting Magistrate of Colombo, who held service with the prisoners in Tamil. Though the greater number of those present evinced a perfect indifference to the word of instruction, there were a few who listened with attention, and appeared to profit by what they heard. They were known to warn their fellow culprits that it is to a more awful tribunal than that of an earthly judge they will one day have to render an account; and there were some who returned to their families with a firm determination to forsake their evil practices, and become useful and upright members of society. A man from one of the villages under the care of the mission, who was hung, before his death wrote a request to his children that they would embrace christianity, and be baptised. In his last moments he felt that his own religion could afford him no help, whilst in Jesus Christ there was just the Saviour he required, in his perilous circumstances. Several other persons, in a similar position, have been known to seek refuge in the cross, from the same cause. The sons, four fine young men, listened to the advice of their condemned father, and became regular attendants at the christian services held in their village.

The villages that may be regarded as part of Colombo have had regular service on nearly every Sabbath of the fifty years of the mission; more especially New Bazaar, Nagalgam, and Mutwal. New Bazaar is spoken of as the most abandoned part of Colombo, nearly every family in it being of disreputable character, though situated within the shadow of the Supreme Court. The master who taught it for many years was a pious man. Many of the boys educated in the school have been servants in English families, and have maintained a consistent character. One letter that the master received from a youth who had gone to the interior, he described as being "full of the things of God." For some time a gleam of hope was cherished, from the attendance of the native wives of a number of British pensioners located near this spot; but when they removed, the congregation dwindled away to its former insignificance. The school is continued, but the place is still a proverb for iniquity. The Nagalgam school was formerly situated near the Bridge of Boats. It stood in the midst of one of the greatest marts for native trade in Ceylon, not far from which the main road leading out of Colombo, branches into two principal roads, one leading to Kandy, and the interior

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provinces, and the other leading to the northern provinces. Here, also, is the great thoroughfare to the celebrated temple of Kalány. Hence, beside instructing the children, the agents of the mission availed themselves of the advantage afforded by the locality, in distributing tracts in the native languages, and publicly addressing the crowds that are nearly always here assembled. In some years several thousand tracts have here been given away, particularly during the great festivals of the Buddhists. As the school was taught in the midst of an active trading population, the boys who attended were almost all connected with trading families, or had their views directed towards mercantile pursuits in after-life; so that from this school there has annually gone forth a number of young men with a christian education, who have been dispersed over nearly all the districts of the country, many of whom have been known to make a powerful stand against heathenism. The school was removed to another locality, as it was frequently surrounded by water, and in danger of being swept away, at the annual overflowing of the river; but its present position is away from the people, and the cause here is low. There was a government school at Mutwal in 1741; it was "noisy," but the master said he dare not correct the children for fear of the parents. Nearly all the families around our present school are Romanists; but there are a few who are exemplary in their attention to the duties of christianity; and in the prayer-meetings that are held in the houses of the people the presence of the Lord has often been manifested to the worshippers. In August, 1860, a week of special services excited great interest, and it was hoped that lasting impressions had been produced. The death of Mrs. Scott, who had lived in this locality, in September, made a deep sensation upon the minds of many of the people, and of the girls who had been instructed by her; and a Singhalese poem, by one of the young native ministers, improving the event, had a very extensive circulation.

There has been, up to the present time, a continuation of nearly all the same modes of operation that have been recorded as brought into existence at the commencement of the mission, attended, in many instances, with similarly gratifying results; but it would far exceed the limits we have set before us, were we to continue the narrative with the same minuteness of detail. The English congregations, both in the Pettah and Fort, had long the privilege of sitting under the powerful ministry of Mr. Gogerly, who was pronounced by Sir John Jeremie to be one of the greatest preachers of his day. The scenes that have been presented at successive missionary meetings, on some occasions with the governor in the chair;

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the visits of brethren of different denominations, some from afar, with lips all eloquence and hearts all love; the ordination services, when natives of the country have been set apart for the work of the ministry among their countrymen; the glory that has come down when the church has gathered in joy around the table of the Lord; the solemn awe that has rested upon the congregation when the death of some saint of God has been improved; and the holy oneness that has knit together all souls, as the spirit of one church, when the members of various congregations have been assembled at the monthly missionary prayer-meeting, to plead for the salvation of the world: these are times that have been registered on high, and will not soon be forgotten on earth. But, perhaps, among all the services that have been held for the benefit of these congregations, the memory of none is more blessed, than that of the watch-nights that have been held at the close of the year. The gatherings are large; the associations of the hour are most impressive; the themes then dwelt upon by successive speakers relate to death and eternity; there is the recollection that loved ones who were present at previous services have been called away, and will never again lift up their voices in the assembly of the church upon earth; and a deep awe is felt when all kneel in silence before the throne of God, and the year passes away amidst the earnest breathings of inaudible prayer. No abatement has taken place in the regard paid to these watch-nights by the inhabitants of the Pettah; and at the close of 1863, though another service, of a similar kind, was held in one of the churches not far distant, which also was well attended, the interest was the same as in the earlier periods of the mission, and the chapel crowded.

When the news of the great revival in America and other places arrived here, many were stirred up thereby to greater diligence, and it was resolved to make a special effort for the manifestation of the same mighty power in the presence of the multitudes here resident. Every night, during one week, a sermon was delivered in the Pettah chapel. The preachers were Presbyterian, Baptist, and Wesleyan. The results were most gratifying. The services attracted crowds of burghers and English-speaking natives, and were pervaded with much solemnity. Many instances were known of the benefits resulting to the members of other churches, and the effects were seen in the congregation accustomed to assemble in the same place of worship. A few Singhalese lads were converted, who began to work among their own relatives and neighbours with signal success; conviction and conversions followed; and one of the village congregations was doubled.

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Previous to this visitation, the neighbourhood had suffered much from sickness; and the congregations were smaller, though many new members had been brought into the church. Those who had died, had died in the Lord. In not a few instances disease was so rapid in its operation, that when the residence of the individual was remote from the minister, the precise evidence afforded at the time of death could not be known; but from the previous life and conversation a good hope could be entertained that all was well. Among those who were visited during their last illness, pleasing evidence was borne to the saving power of the gospel.

We learn from the report published in 1863, that the Singhalese congregation of the Pettah chapel had been much exposed to the influence of the Buddhist agitation, which had its origin, as to its present phase, within the limits of this circuit. Some of the least decided of the hearers, forsook the Christian assembly. It having been necessary to remove from his office the person who acted as Singhalese registrar of banns, many of the congregation took offence at the fact that his successor was a man of low caste; and as such objections could not be listened to, without the giving up of a great principle, the young man being of unexceptionable character, there was a serious secession of hearers, and even some members were carried away by the evil influence that had been brought into play by the sower of tares at this painful crisis. There was this year, also, an unusually heavy loss of members by death, fourteen having passed into eternity; but the survivors appeared to be more alive to their duties and privileges. In the schools the scholars had improved in numbers, and the masters in activity. There had been some irregularity both in the Sunday and day schools, from the continuance of a long succession of heavy rains.

A new sphere of usefulness is now presented by the coffee-stores that are seen, with their tall chimnies, in almost every part of the suburbs of Colombo, not excepting even the far-famed cinnamon gardens. They are not places for the stowing away of the berry, as the name might imply, but for the sorting of coffee according to its quality, and the rejection of that which is unfit for the English market. There are about 60 of these places, each employing from 50 to 1500 hands, principally women. The present bishop of Colombo has set an example well worthy of being imitated, in visiting these stores, and, through an interpreter, addressing the people thus employed, among whom are Singhalese, Moors, Tamils, and emigrants from the continent.

Nor must we omit to mention, in noticing the agencies that

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are now at work to spread the light of revelation and impart its blessedness, the Sabbath school taught in the Pettah chapel. It is conducted by members of different churches, under the efficient superintendence of Mr. Thomas, whose tact and kind-heartedness have been compared to the exterior rim of a wheel, that binds together the spokes, and brings all to move in harmony and for one common end. At no previous period of the mission has so much been done by the members of the congregation to defray the expences connected with divine worship. Mr. Nicholson, the minister at present in charge of the station, writes as follows, in a letter to the General Secretaries, dated April 2, 1864: "Our English congregation in the Pettah continues excellent, as to numbers, and we have found a cheerful response to our appeals for increased contributions. Many of the sabbath evening services have been specially hallowed, and will, we trust, bring lasting fruit. The class-members are beginning to feel the value of christian communion; and these meetings have been attended with great benefit...We have just published a statement of the accounts realized by the stewards, and collections, in the above chapel; and it is very pleasing to find that £68 were raised during the last year, exclusive of subscriptions and donations to the general mission fund. Many of our members and friends give, not only with willing hearts, but most liberally, considering their incomes, and other claims or calls upon them." Though the service is in English, the congregation is composed of persons born in the island, with a few of the military from the Fort. Some of the native Singhalese are equally generous in the assistance they render to the work of God. In going round to receive contributions to the mission, Mr. Nicholson called on one of the members of the church at Mutwal, who is a poor widow. She brought out a small earthen vessel, in which, little by little, her gifts had been placed during the year. She keeps a native shop, for the sale of rice-cakes and fruit, and, according to her gains, had daily set aside a part for God; and it was found that in copper challies, each of which is in value equal to one eighth of a penny, with a little silver, she had saved 14s. as her offering to the Lord. "Surely He who commended the widow's mite will accept this tribute also!"

The wide range to which the mission is now required to attend, has prevented a few of the plans that were productive of consequences so blessed at the commencement of the mission, from being now carried out with the same constancy or efficiency; and there are some difficulties to contend with that were previously unknown. The activity that has been thrown into every department of life in Ceylon; the anxieties and

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rivalries of commerce; the sudden increase of wealth that has come to nearly all classes; the release from all restrictions; the discontinuance of many social customs by which the natives were accustomed to confess their inferiority; the vast influx of foreigners from all parts of India; the general change of habits, prejudices, and superstitions that had gone on, in unbroken and unquestioned sequence, for a thousand years; even the spread of education, opening out a new world, with the rush of thoughts before unknown; and then the state of mind, confused, unreasonable, arrogant, and defiant that for a time must be expected to be the consequence of this great revolution, as to the masses; all tend to produce effects that are unfavourable to the reception of the simple and self-denying principles of the gospel. We have, therefore, to lament that as to the greater part of the native population of our towns, little impression has been made by the numerous plans in operation for their benefit, beyond a shaking of old faiths, without the establishment, in their stead, of a purer hope, founded on the truth of God. Even those who, in their villages, have begun to walk according to the divine law, on their removal to the crowded metropolis, too often lose their simplicity, and are carried away by the force of the example that is continually before them, most powerful in its influence, and nearly all on the side of evil. As in London, the activities of the church do not increase in proportion to the increase of the population.

It is said of Paul, at Athens, that his spirit "was stirred in him when he saw the city wholly given to idolatry;" and no right-minded person can pass the multitudes in the throughfares of Colombo, so many of whom are without hope and far from God, without the impulsive throb of a similar spirit-stirring. But the scene is not all in dark shadow, or afflictive to the soul. There is a vast improvement since the two missionaries, on their way to Jaffna, first entered the house of the senior colonial chaplain at St. Sebastian's. The average is far greater among professing Christians, of those who regularly attend the house of God. There is more decorum, less that is reprehensible, in the general usages of society. There is far more liberality in the support of philanthropic and religious institutions; and more of personal effort is put forth to teach christianity to others, in the sabbath school, the highway, the house, and the bed-side of the sick and dying. Nevertheless, the standard of the churches is not that of Europe; and the examples of an entire consecration of the whole soul to God are rare.

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8. *Colpetty.*

About the origin of the name of this village there are many conjectures, but no certainty. The mission station is called officially, "Colombo South." The Galle Face extends more than a mile to the south of the Fort, and there is then the commencement of the village of Colpetty, which is built on both sides of the road, containing, according to a recent enumeration, 232 houses. It consists of a bazaar, and a series of mansions and native dwellings, mingled together without any regular order, in the midst of cocoa-nut trees, with strips of cinnamon garden intervening in several places. Nearly all the superior dwellings are surrounded by gardens, and have been built within the last fifty years. The house now occupied as a government girls' school was once the residence of a civilian of superior rank. Formerly, there were few houses on the side of the road towards the sea. It was at one time the custom for the persons here resident, who had business in the Fort, to go there in boats, for which there is facility by branches from the lake, and more recently the running of an omnibus was attempted: but each family now uses its own conveyance. Its proximity to the cinnamon gardens gives its residents the opportunity of taking extended walks, if they prefer health to listlessness; and along some parts of the shore the same privilege may be enjoyed, with the pleasant sight of the sea and the play of its refreshing breeze, its surface dotted here and there with the canoe of the fisherman; and not unfrequently the smoke of the steamer, or the outspread sails of some well-laden vessel, can be distinguished, with gorgeous sunsets that many a painter would give his best production to be permitted to study.

Towards the end of 1815, Mr. Harvard removed to a small cottage in this village, behind the present bazaar, on account of the failure of his health. At that time the only place of worship was a military school-house, the services of which were attended by some of the washers, who ply their calling, in the usually destructive manner of the east, on the borders of the lake. There was a school, supported by lady Johnston, who requested the missionaries to take it under their charge on her departure for England. Early in 1817, another school-house, with a dwelling attached to it, was completed, and upwards of 100 boys and 50 girls were received under instruction. The first master was a young man of tried fidelity and great zeal. He afterwards became a minister, and still lives, respected by all who know him, for his long and efficient service in the cause of God. Schools for Singhalese girls were then rare, but the experiment now tried was attended by the

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happiest results, not only in the benefit immediately effected thereby, but in overcoming eastern prejudice so far that female schools were not long afterwards established in many other places. One of the first girls admitted was soon removed by death, leaving a good hope that she had obtained a saving knowledge of Christ. One of the boys came every day from a village that was six miles distant, and another eight miles. A lively description of a visit to this school is given by Mr. Harvard: "The children have begun to make an attempt at singing, an accomplishment in which the lower order among the Singhalese, especially in psalmody, do not excel. But this, I hope, will improve. I preached to them last Sunday afternoon, and heard them attempt to sing a Singhalese hymn, to the tune of Job. Some of them carried on the air pretty passably; but the far greater number were so wide of the point, and yet so zealous in their attempt, that it was very difficult to distinguish any thing like a tune. At first I could hardly repress a smile, at such a medley of sounds as I cannot possibly describe to you. If you ever heard a large number of boys huzzaing, and noticed the clashing of the shrill and gruff voices, you may form some small idea of our singing last Sunday. But when I looked at the dear children, and remembered that the Lord had enabled us to gather together so goodly a number of them, and that they were all, with one accord, engaged in making a noise about the true God, and the Saviour of sinners, I was sensibly affected with gratitude to God, and, I assure you, enjoyed a greater musical feast than I should have done in hearing a chorus of the first voices. The children have no idea of singing, and, in teaching them, we are sometimes obliged to simplify the act as follows:—Now boys: to sing is to make a noise; you must, therefore, each endeavour to make the same kind of noise which I do; and he whose noise most resembles mine, will be the best singer. They then set to work; and by degrees the effort assumes something like a musical sound. But the very discord of native children attempting to sing the praises of God is music to me." Many of the native services are still held without the inspiring accompaniment of singing. Not all the zeal and skill of all our missionaries, some of whom have understood music well, have succeeded in teaching our congregations to make melody with their voices before God. Yet there are individuals among them who can raise a tune, and carry it through to the end, with tolerable correctness. Singing was systematically taught by the Dutch in their native schools, and a missionary has been heard to say, that he would willingly learn Dutch, if he could thereby learn how to teach his congregations to sing.

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About ten years after the first purchase, the dwelling near the school became unsuited to the residence of a European. Around it trees grew up, that prevented the coming of the sea-breeze, and opposite to it a fish-bazaar was established. It then became necessary to look out for a more eligible locality. Scarcely a hundred yards from the former site, a garden was on sale, by order of the Supreme Court, in every way suited to the purposes of the mission. It was near the sea, extensive, and planted with cocoa-nut trees; and there was upon it a building, erected of the most substantial materials, which, ten years previously, had cost nearly £350. This was too tempting an opportunity to be allowed to pass by, and the garden was bought, being partly paid for by the sale of the former house, with £300 additional, from the funds of the mission. No money spent in the island has been laid out to greater advantage. A mission-house was at once erected, which has afforded a healthy residence for the minister of the station, in a most convenient position; and has often been the means of restoring to health the invalid missionary from some less favoured locality. The late venerable chairman, Mr. Gogerly, lived in it 22 years, and during the whole of this time, until his death-sickness came, he had almost uninterrupted health.

This village, in its social and religious character, partakes of the evils that have been deplored in reference to the Pettah. One of its greatest curses is that of gambling, which prevails to an awful extent. Wherever this is, there is cock-fighting, with its brutalising tendencies and accompaniments of crime. The inhabitants have become wealthy; but they have not rendered to God the return He demands, and we have to mourn over the carelessness and, even enmity, of many who once bid fair to be bright gems in the crown of the Redeemer. Yet the work has not been altogether without success. There have been converts, even here, who have been willing to serve God, rather than Mammon; and who have refused offers of good situations in other places, lest their souls should suffer loss from being away from the public means of grace. At one time we have this record: "The class of native old women at Colpetty still affords one of the most remarkable and interesting instances of a genuine work of grace that we have seen in India. The oldest person is now upwards of a hundred years of age. She is happy in the prospect of soon changing mortality for life; and the animated manner in which she dwells on the name of Jesus, and expresses her confidence in His atonement, is truly gratifying, especially when contrasted with the ignorance of God's redeeming love in which she was brought up." In relation to another female there was firm decision on the side of truth,

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under circumstances in which principle was severely tested. She had been ill three years, and had had to suffer the most excruciating pain. Her husband was one of the firstfruits of the mission. He said, in a lovefeast, that he had been awakened to a sense of his danger as a sinner, soon after the arrival of the missionaries in the island, when he was acting for them as interpreter. He was devoted to his wife, and called in the most celebrated medical men among the natives, besides expending a considerable sum in the purchase of medicines of various kinds. One of his friends came to him, at a time when he was under intense sorrow on account of sufferings that he had to witness but could not mitigate, and told him of a charm, which he declared to be infallible in its restorative power, promising the utmost secrecy if its effects were tried. There are many who would object to be called natives that would have yielded to this temptation, and to the native mind it was one of great speciousness. But this man's christianity was more than a name. "You know," he replied, "how I love my wife; but rather than offend my God, let her die." Not long afterwards, to the surprise of all her friends, she recovered.

In the year 1854 a neat chapel was built in the garden attached to the mission-house. The congregation is not large, but it is composed of persons who are regular in their attendance, and who come of their own free will to worship God. For a time, there was an interesting addition to our own people on the Sabbath, in the attendance of the girls from the boarding-school of the Baptist mission, taught under the efficient superintendence of Mrs. Allen; and it is still favoured with a similar increase from the orphanage of the Presbyterians, which is under the kind care of Mrs. Merson. The latter is yet in its infancy, but the other has been established some years, and there are now happy and well-conducted homes as the result. House to house visitation is attended to by the native minister, Mr. David de Silva, and the cottage prayer-meetings are sometimes seasons of "refreshing from the presence of the Lord," especially on calm moonlight nights, when the voice of the preacher is heard afar, and numbers gather round in the open air to listen to his proclamation of the truth.

The excluded position in which many of the females in this neighbourhood live, and die, in the very midst of enterprise and intelligence, is incredible. Though their dwellings are almost close to the sea, some have scarcely ever stood upon its shore; indeed, we are told of one aged female, that she has never visited it at all, and that she has seldom wandered beyond the limit of her own garden. It seems strange that their husbands do not force them from their seclusion, and try to raise

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them in the scale of humanity; as it is evident that so long as they confine themselves entirely to their own homesteads, they must be very dull companions for men who have been educated, and who know something of what is passing in the world. They regard the means of grace as no concern of theirs, and so uniformly remain at home on the Sabbath, as a matter of course, though calling themselves Christians, as the Moorwomen absent themselves from the mosque. The narrowness of their minds is too much in conformity with their confined experience. When prevailed upon to attend the house of God, if one of a lower caste happens to sit before them, the offence is unpardonable, and they will not again submit themselves to the indignity. The girls that have been educated in the schools too often fall into the same listless habits, as regards religion, and seem contented to acquiesce in the general idea of their mothers and grandmothers, that women have no souls.

The next village towards the south occupied by the mission, is Bambalapitya. The school here was opened in 1838. On the day appointed for taking charge of it, a large concourse of people assembled; and it was an affecting scene to witness about fifty fine intelligent-looking children, each holding a heathen book in his hand, not only containing things contrary to the truth, but inculcating sentiments the most questionable, and enforcing practices of the most pernicious character, though mingled with sentiments of the purest morality and lofty conception. Mr. Clough saw that he had to act with caution; but he first explained that as a christian minister, and sent by the christian church, he could not give his time, or go to any expence, except to teach christianity; and the parents and the people would see that if the school was taken under his care, he should be acting unfaithfully to those who had sent him, but especially to the eternal Jehovah and to Jesus Christ, the Saviour of the world, if he allowed any heathenism to remain in the school. The children were then ordered by their parents and the master to advance and give up their ola books. A supply of books printed at the mission press was ready, and each child was furnished with one, according to his attainments; and for the first time in their lives, as to many of them, they held in their hands a record that told them of God's power, and of His infinite love towards man. This being done the master, a nominal christian from the Dutch time, advanced into the midst of the assembly, which had met under the shade of the trees in a cocoa-nut grove, as the school would not contain one-third of the people, and read aloud a public recantation of buddhism, which was listened to with almost

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breathless attention; and when he had concluded, there was a general burst of approval from the people. As one of the missionaries was afterwards preaching here on the witness of the Spirit, and endeavouring to impress upon the minds of those present the necessity of a personal experience of this great blessing, an old man immediately stood up in the presence of the people, and declared, with much simplicity, that he had received the evidence of his sonship from God. Little occurrences like these are proof that what is said is understood, even when the more experimental parts of religion are declared.

Eastward of Bambalapitya is the village of Milágria, in the cinnamon garden. This place received early attention from the mission. Divine service was performed here by the missionaries and the government preachers in rotation. There was a reformation of manners in some of the most vicious of the inhabitants, and it was hoped of some that they were "renewed in heart." The word milágre means "miracle," in Portuguese; and not far from the site of the school is a well, approached by slanting steps cut out of the cabook rock, the water of which is supposed to be of great efficacy in curing diseases. Around it is a burial ground, to which bodies are brought from considerable distances. Though so near the town, it is a quiet sequestered spot, and there is a mournful interest about it; the effect of which is, however, marred by the carelessness of the people, as the coffins are put in the ground anywhere, and it is overgrown with jungle. The first school was not long continued. There is now a girl's school in this village, but the Sabbath congregation is small. It is composed of persons who are an offshoot from another church; and we can scarcely hope, under such circumstances, that the work will be attended with great prosperity.

The most mournful period in the history of the mission, as to this and the other stations immediately to the south of Colpetty, was immediately after the time when Colombo was erected into an episcopal see. All the advantage to be derived from making use of the name of the government, all the authority to be gained from apostolical succession, from antiquity, from names, from titles, and from forms and ceremonies, were put in requisition, to set aside the labours of men who, for many years, had gone in and out before the people, quietly seeking to win sinners from the error of their way. The Wesleyan congregations were the less prepared for this onslaught; as it has never been the aim of their ministers to make them sectarians; nor are they taught to glory in any name or idea or usage not connected with sanctity of life or the enjoyment of christian privilege. Schools were erected, and services established, by

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others, in the immediate neighbourhood of the humble places of instruction and worship in which they assembled; and the tombo registry and the burial ground were used as instruments of intimidation. There was a division of influence; party spirit was strong on both sides; and the heathen, like the animal in the fable, were ready to seize the advantage and make off with the prey. It is needless to add, that these contests did not originate with those who had the responsibilities of office; but with the smaller men, whose work of evil may be forgiven from their want of opportunity to know better. Wesleyans are instructed to honour and love the church of their founder; they use its liturgy; they support it in the exercise of its legitimate influence; they wish well to its "bishops, and curates, and all congregations committed to their charge:" but they believe that they themselves have received a commission from God, which they will uphold and defend, with all meekness, but with the determination of men seeking to promote the divine glory.

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9. *Negombo.*

By the poets, the name of this place is said to mean, "the village of honey;" by others, "the fold of the buffaloe." Fifty years have made a great change in its appearance; and in nearly all about it, save its extensive fisheries. At the beginning of the century, it was regarded as "the largest village in Ceylon;" its fort was protected by cannon, it had a draw-bridge, and its garrison was commanded by a field officer, who had a civil court, and could punish crime. It would now disdain to be called "a village:" but the military have disappeared altogether, the cannon are dismantled, and the draw-bridge is gone; and as if the civil power wished wantonly to triumph over the old soldiers of former days, the court-house of the judge has been erected upon the very ramparts where they mounted guard. The place was first occupied by the Portuguese as a sanitary station; and the fort was originally erected for the protection of the cinnamon gardens, that stretch out towards the interior, running north and south in a broad belt, and were once the principal source of revenue to the government. In 1640 the Dutch took the fort by assault, and they are said by Ribeyro to have then put to death a company of helpless invalids. It was afterwards re-taken by the Portuguese; but in 1644 it once more fell into the hands of the Dutch, the officer in charge being shot whilst in the act of closing the gates. In consequence of the loss of some of the

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royal elephants that were said to have been stolen by the Dutch, the fort was at one time invested by the Kandians; the commander was slain, and several hundred men were carried into captivity. In 1796, the English landed at Negombo, without any opposition. They took possession of the fort, and then marched onward, not to seize, but simply to take, Colombo, which was given into their hands by capitulation. The walls can never have been a very secure defence, as they are in many places simply a mound of sand, and were at one time appropriately protected by "a thick hedge of the milk-tree." The store-houses for cinnamon are in ruin; and the spice, scarcely remunerating its cultivators, and no longer a government monopoly, is not now sent to Colombo under a government guard, but in the same way as the other products of the country.

The principal buildings belonging to Negombo are the old Dutch rest-house, at present the residence of the judge; the custom-house, and the places of worship. On its esplanade is a noble banian tree, with a Latin inscription upon a stone beneath, that may puzzle the antiquaries a thousand years hence. It is now quite a model town, and has a bazaar, policemen, tiled houses, well-stored shops, and crowded thoroughfares. Men and women in great numbers, with vegetables, fruit, and other native commodities, occupy every particle of vantage ground in the bazaar; some watching their wares in silence, and others raising their voices as if in wrath, or in words intended to convince by their loudness when milder utterances would fail to deceive. The roads in her Majesty's parks at home are not better kept than those in this place and the country around; and it must be a favourite spot with all animals that draw loads, as even tram-ways can scarcely be more smooth.

It is a good locality for studying all modes of catching fish; and vivid illustrations of several of the customs referred to in the New Testament, as practised by the fishermen of Galilee, may be seen on the shore. The cattamarans, made of three logs of wood, put out boldly to sea; nets a mile long often encompass a vast shoal of fishes; boats may be seen by hundreds in the early morning, spreading their sails to the land breeze, and trying to reach their stations before it ceases to blow; and in the evening, when the creels are emptied upon the beach, no colour that ever radiates from the flower or flashes from the gem, is richer than the tints here seen on the captured treasures of the deep. A considerable part of the fish here caught is salted for the interior, and boat-loads are sent off to Colombo to be ready for the next morning's market.

The burgher families here resident are principally connected

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with the government offices. By Cordiner those in his day are said to have been rendered "comfortable by contentment." Moors and Tamils have almost superseded the Singhalese population, as the place is favourably situated for trade, having a lake near it, as well as the sea, with canals branching from it, north and south. It is also the place of purchase for the inhabitants of large portions of the interior. Percival pays a compliment to its female population, including all classes, which we must hope would not be inapplicable or undeserved in the present day.

There is here one great hindrance to missionary operation; nearly every family, not Moor, is Romanist. This is partly accounted for by the fact, that in the time of the Dutch, the priests were only allowed to come south as far as the Kaymel river, about five miles distant; but they were accustomed to pass the limits by night, and in secret to administer the sacraments to the people. On the other side of the entrance to the lake there is an island called Dúwa, or Children's Island, thickly populated, in which every resident is now a Romanist; though in many instances their immediate forefathers were professedly Protestants. A chapel is slowly progressing, that, when finished, will be one of the most imposing structures in Ceylon. Though the island professes to be of one faith, it is not free from religious feuds, sometimes of a serious character. Within the writer's memory, the trees in it were occupied at night by great numbers of screaming parrots; but since then they have entirely disappeared, and have been succeeded by crows, equally noisy and numerous. The water drunk by the people is taken from the sand on the shore, in which holes are dug about a foot deep, and the first water that percolates into them is sweet; but it is only the first which oozes into them that can be used. A ledge of rock lines the shore towards the south; and as the sea is deep close to this ocean wall, the waves dash against it, making beautiful wreaths of white foam, or sometimes, if the sunlight falls upon them, exhibiting, in their momentary rise, the colours seen in the iris of the waterfall. Towards the north of this island there is a small bay, in which vessels of light tonnage may find shelter; and stretching further still, until the cocoa-nut trees that skirt its shore can scarcely be seen, there is a bight, or bason, nearly the whole of its beach lined with fishing boats.

The commencement of the mission at Negombo was on this wise. When the Sunday school at Colombo was begun, a respectable young man came forward to assist the missionaries, in teaching the Singhalese boys; but soon afterwards he was appointed to be interpreter to the magistrate of Negombo.

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On his removal to this place, he was recommended to establish a Sunday school, if he could find any children who were willing to avail themselves of the privilege, a supply of books being given to him, and every assistance promised that he might require. This advice was acted upon, and a school commenced, in the month of September, 1815; but the crowd of children was so great, that their teacher was obliged to attend to some of them on the week-day, he being alone; and he was not unfrequently awoke by them in the early morning from their eagerness to learn. The hours before and after court were devoted to this employment; and about a year afterwards, when Mr. Clough visited Negombo, he found 60 boys in the school, of all nations and classes, many of whom could read in the New Testament, and answer questions in the catechism, though nearly all had been ignorant of the alphabet when they first came for instruction. It was evident that some help must be afforded, or the young man would soon sink under the greatness of the task. The magistrate, who was a respectable man, of French extraction, informed Mr. Clough, though himself a Romanist, that the ignorance of both priests and people was indescribable, and he did not know a place anywhere, that stood in greater need of the missionary, or where he could more worthily bestow his labour, as the people were worse than heathens. The brother of the first teacher, then interpreter to the magistrate of Putlam, left the service of government, and taking his place in the school, became permanently attached to the mission. He is now the respected minister of the Negombo station; and his elder brother, though now as then, a Romanist, has been amply rewarded for his work of true charity, in high honours conferred upon himself by the government, and in mercies beyond price conferred upon his family by God.

About this time a bungaloe was purchased, for the sum of Rds. 1500, in a healthy, pleasant, and convenient position, commanding a fine view of the sea. Mr. Robert Newstead took possession of it on the 19th of September, 1818, and describes it as being large, and convenient for holding divine service, for school-teaching, and for other purposes. One circumstance that he records shews that a change has taken place in the road department of the town, and not in that alone. "The streets of this place," he says, "are paved by nature, that is, with grass, having a footpath in the middle of them, which the naked feet of the natives do not much wear away." He was thankful that the desire of his heart had been granted to him; first, in being sent to a station where no missionary had been before; and secondly, in being permitted to occupy a locality immediately among

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the natives. On one of his first sabbaths here he informed the congregation what was the reason why he had come among them; that he had heard of their destitute state as to religion when in his native country, and being greatly affected by it, as there were many ministers in England, and in Ceylon few; he was moved with compassion to come over the sea, in order to teach them the way to heaven, and with the hope of doing them good he had left behind him a beloved father, mother, sisters, and brother; but that he should be amply repaid if they would continue to attend to receive instruction, and begin to walk according to the truth. In May, of the following year, nine schools had been established, within a circuit of 24 miles, in which between four and five hundred children, of both sexes, were instructed. A small class was formed, of about eight members, among whom were the young schoolmaster, who had been converted to God under a sermon by Mr. Harvard, and his sister.

The congregation that attended the Portuguese service in the town was at first principally composed of Romanists, many of whom were convinced of sin as they sat under the ministry of Mr. Newstead, and they were led to come to him for further instruction. Several of the young men of the English school, though of the same church, were wrought upon by the Spirit of God, and went through the streets preaching Christ, telling the people not to trust in charms or images, but to put their whole trust in Christ. One especially, named Sókini Pullé, was very bold in condemning papal superstition, for which he was much persecuted by the priests, and in consequence of his zeal his parents had to undergo severe penance. Another young man, named Níkulen Pullé, of Sea street, was seriously impressed, and continued in the mission for several years, until he was forcibly taken away by his parents at the instigation of the priest; but the Romanists who persevered in attending the services manifested a sincere attachment to the religion of the scriptures, and some remained faithful until death.

The opposition of the Romanists was felt in various ways. A domestic of the missionary was enticed away, and then baptised, with great rejoicings and much display, "in the true Catholic faith;" and was then engaged to go from house to house, and from village to village, to decoy the children from the schools, by the promise of superior instruction. Two flourishing schools in the town, to which more than the usual attention had been given, had to be suddenly closed, in consequence of an order issued by one of the priests, arising out of something with which he was displeased that had been said in an address to the children; and though their parents regretted

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the step they were obliged to take, they had not the courage to resist the command. One respectable woman, when near her confinement, whose husband had befriended the mission, had to walk twelve times between her own dwelling and the Romanist chapel, at the noon of the day, or the rites of the church would have been denied. The priests were sorry that they could not drive the missionaries away from the town, as they had predicted that they would do; but their agents did all they could to accomplish their wish. Several schoolmasters, on returning from a prayer meeting, were waylaid, and severely beaten, so that it became necessary to appeal to the law for protection; and the delinquents being secured, and taken before the magistrate, who expressed publicly his deep abhorrence of the deed, were fined £3 15s. each, and in the worst case there was imprisonment and hard labour as well. The priests then denied confession to those parents who sent their children to be taught by Protestants; but all were not deterred even by this threat, as some resisted the order, and thereby, according to their own creed, shut against themselves the gate of heaven. There were certain coolies exempted from government service, that they might carry the palanquin of the missionary, the principal mode of travelling in those days; but they were told that if they continued in his service, they would be excommunicated, and consigned to misery. The men were perplexed, as they neither wanted to lose earth nor heaven, one of which they were required to give up; but a more powerful arm was thrown around them than that of their church, and they still bore the heretical teacher on his visits of mercy.

Notwithstanding the comparative smallness of the number of Protestants in Negombo, early in 1819 it was resolved to erect a permanent place of worship. The government had granted, for seven years, a lease of the Dutch church, near the esplanade; but it was never used by the mission. It was too large for the congregation; and it was found, when preparation was made for putting a roof over it, that it was in a most dilapidated state, and would require to be rebuilt. Cordiner says of it: "the parish church stands within the village, unused, and in ruins." The stones of this church were, however, granted by government for the erection of a new chapel; and a sannas was granted by Mr. Walbeoff, the collector of Chilaw, allowing the necessary timber to be cut in the forest of Otarapaláté. On the 9th of August, the foundation stone was laid by Mr. Hume, who had recently arrived from England. A temporary bungaloe had been erected, which the zeal of the school children had tastefully ornamented with

leaves and flowers, and in this the congregation assembled. Mr. Chater read the 132nd Psalm and prayed; Mr. Clough also prayed; and Mr. Hume gave an animated address. On the old church there grew a bo-tree, venerated by the Buddhists as the tree under which their sage practiced the observances by which he became all-wise, and none of the workmen could be persuaded to cut it down, as they said that if they did, they would be immediately visited by some sickness; and yet these men called themselves christians! At last a Portuguese man was found, who lifted the fatal axe; and then the men pulled down the wall, though alarmed at the temerity that they had witnessed.

On the 6th of July, 1820, the chapel was consecrated to the service of God. From an early hour in the morning the friends from the country began to assemble. The different schools, attended by their teachers, and great numbers of their parents and relatives, gave the little town a most animated appearance, when drawing towards the scene of general attraction Mr. Fox preached from the appropriate and encouraging text, Isaiah lii. 10. "The Lord hath made bare his holy arm in the sight of the nations; and all the ends of the earth shall see the salvation of God." With great power he traced the progress of divine truth, shewed its influence on the human heart, and directed the mind to the happy period when it shall have obtained universal diffusion. A number of soldiers had walked from Colombo to be present on the occasion. On returning to the mission premises, a most gratifying scene was presented to the visitors. The Singhalese children and their parents were assembled under the trees in the garden for refreshment, previous to their own sermon. As soon as the strangers entered, they seated themselves in ranks on the grass, and were supplied with coffee, biscuits, plantains, and pines in abundance, as in this department the headmen around had largely assisted, by sending many presents. After all were satisfied they marched, two and two together, to the chapel, which, however they found nearly filled to the doors already; and consequently, many were obliged to sit in ranks on the shady side of the building. The venetians being thrown open, all could hear, and amidst a stillness the most exemplary, all the congregation, both inside and outside, joined in the responses of the Singhalese liturgy and hymns, which the children are said to have sung "delightfully." Mr. Clough delivered an earnest discourse from Isaiah xi. 9. Every window and door was lined outside, and the vestry and front area of the chapel were filled; but no interruption took place, as all were interested by the service. In the evening Mr. McKenny preached a clear and practical

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sermon in Portuguese, from Luke iv. 8 Even those who had been present at all the services of the day shewed no indications of weariness; and not many chapel consecrations in the east had been attended with circumstances of greater interest. The purchase of the ground and the erection of the building, with the furniture of the chapel, and all incidental expences, cost Rds. 5,500; the greater part of which was supplied by Mr. Newstead, assisted by his friends in England. It has often been repaired since, principally at the expence of successive district judges and magistrates; and something of its former neatness and comfort still remain; but in its earlier years it was a gem. An old Kandian on seeing it, called it dewiyangé wimâna, "a celestial palace;" and others, in contrasting it with the ruin whence it had sprung, regarded it as a glorious resurrection of the old church.

The change that had taken place is well described by Mr. Clough. "When I first went to Negombo on a school excursion, just after our conference in 1816, the scene was certainly not the most cheering. If I except the Roman Catholic place of worship, I believe there was nothing in that large town even to remind the people of the existence of God. No christian minister, no means of grace, no place in which the people could assemble for sacred purposes. The large Dutch church and the minister's house, in ruins, and trees growing on the tops of the walls, and so surrounded on all sides with bushes, which enjoyed their uninterrupted growth, that it had the appearance of an elevated and romantic jungle. But now I saw a lovely little chapel which had sprung out of these very ruins, and several of God's servants present, to hallow the spot, and assure the people that to them also was the word of this salvation sent. I saw more: I saw hundreds of people assembled from different parts of the town and country, who appeared astonished and delighted with what they saw, and not less thankful for the sacred christian privileges which they now had the prospect of enjoying."

The station now extended forty miles along the coast, over the greater part of which even a bullock bandy could not then be drawn. The work assumed an appearance of stability that promised, under God, to secure the continuance and spread of divine truth, the influence of which was greatly promoted by the erection of the chapel and the regular administration of the ordinances. The sacrament of the Lord's Supper was attended, with becoming reverence, by about fifteen communicants; and the usual lovefeasts, class-meetings, sermons in different languages, prayer-meetings, and other services, kept open the gates of their Zion almost every day. On the

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renewal of the class-tickets, there was not found a single instance of irregular conduct that required particular censure, and there were many delightful proofs of a real work of God upon the heart. Seven small classes, with 72 members, had been established, in different places, met by six different leaders, five of whom had been raised up in the mission. Two of these classes were entirely of females, one of whom was a striking instance of divine grace. She had been the wonder of a village by no means scrupulous in its morality, for every kind of low and extreme wickedness; but she now became the wonder of the village for the remarkable change wrought in her conduct, through the influence of the instruction she had received from the mission. At a subsequent period the classes gave great, but not unmixed'satisfaction. It seemed to be a difficult thing to bring the people, either old or young, to enter into the nature of true spiritual religion, as they have all, more or less, certain ideas of moral righteousness, which act as an hinderance to their fully apprehending the gospel plan of salvation; the plainest figures and modes of speech seeming often to fail of the desired success; so that it is felt how necessary it is to give "line upon line and precept upon precept." However, there were many of the members who, it was hoped, were partakers of "the grace of God that bringeth salvation," the consistency of their profession being maintained by good works.

The first lovefeast was held after the mission had been established about two years. It was thought that the members were then sufficiently ripened in judgment and experience to participate in its enjoyment, as well as to assist in conducting it; and in this there was no disappointment. It was an interesting as well as animating scene. The members seemed fully to enter into the spirit of it, while the object and method of such meetings, among ancient and modern christians, were explained to them. According to previous arrangement, all spoke in their own tongue of the work of God upon their souls. About half of them rapidly followed each other in bearing a direct and thankful testimony to the power of divine grace and the goodness of God. Only two spoke in English, and two in Portuguese, and the rest in the native languages. It was as new here, as it was encouraging, to hear the plain and simple details of a change of heart, wrought by the power and grace of the Holy Spirit, through the preaching of the word of God. To hear one speak of being convinced of sin about a year previous, another of receiving a clear sense of pardon, and a third of being bent on seeking entire holiness of heart, with firmness yet with modesty, openly ascribing all to the

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glory of God, to whom alone it was due, awoke deep gratitude in the hearts of those who listened. Though many of them were in gross darkness and heathenism previous to the commencement of the mission, they bore unequivocal testimony to the power of Christ to forgive sins. One of the schoolmasters, in reference to his former darkness, said, "While in that state I used to look around me, and saw every one living in sin and vice of all kinds. I concluded that there was no other state of things in the world; and, therefore, was perfectly satisfied that I was much better than most of those around me, and so safe if I died. Now I have learnt better things by the gospel." Another observed; "My mother and father taught me, when I first could understand, that I was not a heathen, having been born of baptised parents, and that I myself had been baptised, and was therefore a christian. Hence I thought nothing else was necessary, till I came and received instruction here. Now I see my heart must become changed before I can become a christian, and I am seeking this through faith and much prayer to God." This was the beginning of a series of similar services, held quarterly, in which the members of the society gathered together, and declared their unity as regarded each other, and their personal experience of the love of God.

An Auxiliary Missionary Society was formed here in September, 1820. Mr. Fox, who was present, says: "I had lately the pleasure of visiting Brother Newstead, at Negombo, and witnessed, with the most grateful feelings, the establishment of an Auxiliary Missionary Society, under the most pleasing circumstances. I speak without hyperbole when I say, if I did not fancy myself among the simple honest-hearted christians which may be found in the north and other parts of England, the events of this day brought them to my grateful remembrance. The interest the people felt, and the attention they paid, rendered it, through the whole, a labour to suppress the mingled tear of wonder and gratitude. I am no orator; I have no painter's pen; or I would convey the sensations I felt, and, without lessening, impart to those who could not be present, the sublime pleasures of that interesting day." At one of the meetings connected with this Auxiliary, a middle-aged man delivered a speech in Singhalese, in which he very strikingly shewed the state of Ceylon a few years previous; and as an argument of the utility of missionary exertions, appealed to what those present had seen with their own eyes, in that neighbourhood; and argued from the less to the greater, that if particular and local exertions had done so much, what might not general exertions effect.

Incidents are recorded, from time to time, either illustrative

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of native character, or of the goodness of God in owning and blessing the labours of his servants. As Mr. Pereira was preaching in one of the villages, five or six strangers entered the school in which service was held, one of whom seemed greatly affected by what he heard. His countenance changed; his eyes filled with tears; and in various ways he shewed that something was powerfully working upon his mind. After the sermon, the man came to the preacher, and said, "Sir; had you continued much longer, my heart would have burst. My soul was melted within me, as iron in a furnace. I have left my father's house. I am a prodigal son, in a far country. Will my father receive me, if I arise, and say I have sinned against him?" He then related at some length the circumstances of his life, when it was at once seen that he had understood the parable literally, and applied it to his own conduct. In other instances the word came to the heart with power, and was received in its simplicity, as the Holy Ghost teaches. A young man resident in the mission-house, retired to his room, to read the hymn-book, when the impression was made upon his mind, "Lose no time; make haste to pray." He was then under deep sorrow on account of sin; but when he went to prayer his heart was all joy, and though previously afraid of death, all dread was now taken away. "I feel," said he, "that 'there is now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit;' and I feel that I can say 'Whom have I in heaven but Thee, and there is none upon earth that I desire in comparison of Thee.'" He is still alive, and steadfast in the faith; and his course has been one of great credit to himself, and usefulness to the church. Another instance in which the way of salvation by faith was clearly understood, and its power experienced, may be given. "O what shall I do to my God," said a young man at class, "for what he has done for me? And how shall I walk to please my God? If I had died last year, I should have been lost in hell, for I was a guilty sinner, and did not know it. I had learnt in the catechism that I must renounce the devil and all his works; but I did not think I had any wicked works, and did not feel that sorrowness for my sins that God gave me to feel afterwards; but I hope my God has pardoned me now, for he makes me think thus by his grace. It is in the Scriptures that 'Christ died for every man;' and then I said, he must have died for me too; but then, I thought, Will he pardon me, and how shall I know it? Then it was made to my mind as if God had stretched out his hand, full of gifts, and said, 'I will give to him that will come.' Then I said, This is the reason why all men are not saved; because

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they will not come; but I will come; and I believe that my God did forgive me all my sins, when I went to him, and asked in prayer; and now I rejoice and praise God for all his mercy; and what shall I do to serve him, and to tell to all what he has done for my soul."

Ten years afterwards, on referring to a woman who had been reclaimed, after wandering from God, Mr. Sutherland thus writes: "Her mother, to whose prayers before death she attributed her conversion, was one of the aged women who met in class at a very early period in the history of this circuit. Of these *none ever fell away;* only one now remains, the others having been called into eternity by the great Head of the Church." This remaining one died in 1826, "with a sure trust and confidence in the mercy of God through Christ." She was carried to the grave by the young men with whom she had met in class.

A great proportion of the people around Negombo profess christianity in one form or other, but in many of the villages Buddhism still prevails. Not a few of the followers of this empty creed have, however, been brought under the influence of divine light. At one of the services in the Negombo chapel, a young man from Tempala was baptised, and received the name of Cornelius Robert. At the reception of the sacramental rite, he said that his parents were Buddhists, and that he was brought up in entire ignorance of everything relating to christianity. About two years previously a school had been established in his village, and when called to attend a christian service, "he tried in his mind to understand it," and was immediately struck with the goodness of the things to which he listened. He then compared all he knew of the religion of Buddha with the religion of Christ; but, as he examined he could find "neither beginning nor end" to Buddhism, as all was confusion, and he could see no reason for it. But when he looked at christianity, it seemed "to shine to him as the full moon," and though "before he was dark within, a sudden light was darted into his mind." From that time he began to read the Scriptures, and pray to the christian's God; by which he was led to see, more and more clearly, that he was a sinner before his Maker, and that he could only be saved through Jesus Christ, the Saviour of the world. Earnestly he was led to desire baptism; and yet he did not believe that this alone would save him; he looked to be saved through the faith which God would give him, in his Son Jesus Christ; but he wished to be received into the church and acknowledged as a christian. As he knelt down to be baptised, he was evidently much affected; and his first act on rising was to lift up his hands,

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and utter loud praises to God, regardless of all around. The vows of this day were kept until death.

In the year 1840, the cause of Christ is represented as being prosperous. The congregations were numerous, regular, and attentive; and great numbers of people had been brought under the influence of the gospel. The practice of heathen ceremonies was becoming less frequent. Some of the more gifted and intelligent members gave their assistance on the Sabbath, to teach sinners the way of salvation and instruct the people in the things of God. The improvement in morals was becoming more evident. Many drunkards had become sober. Many who had formerly lived in the habitual disregard of the truth, and were notorious as hired perjurers, had begun to fear God, and live in all good conscience. The demoralising practice of gambling was less prevalent; and in some places where a cock-pit had been long established, that scene of vice had entirely disappeared. The Sabbath was more generally honoured and kept holy. In one place a kapuwá had commenced building a déwala, near a sacred tree; but he was warned and reasoned with, and at length persuaded to pull down the building, and destroy the tree; and he and his family afterwards became regular attendants at Christian worship.

In 1851, the European missionary was withdrawn from Negombo, and the station was delivered over to native agency, with occasional visits from the missionaries in Colombo. The energy of the native pastor, Mr. D. D. Pereira, until he was enfeebled by age, enabled him, by the blessing of God, to minister with efficiency and success to the village congregations, in addition to the services in Negombo. On the monthly visits of the European minister the English congregation is comparatively large; an harmonium played by kind hands adds to the interest of an important part of the service; in the assembly there are those who in sincerity of heart are seeking to walk according to the law of the Lord; and there is a pleasing contrast, generally, between the scriptural intelligence and enlightened piety of our own day and the formal profession of former times; though at the commencement of the mission there might be equal earnestness, and as far as the Romanists are concerned, a more extended influence.

The children of Mr. Pereira, faithful to the grace of their first years, at an early age began to serve the Lord. They have been rendered greatly useful to some of their relatives; and in several of the villages around there are families not a few who have to be grateful to them for the pains they have taken to raise them in their social position, and instruct them in things pertaining to the life divine. Two of his sons are in the Wesleyan ministry; one at Morotto, and the other at Matura.

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The extent of the influence exercised by the mission may be inferred from the circumstance, that in one year upwards of eleven hundred families, nearly all of whom regarded themselves as Wesleyans, and with more or less regularity attended divine service, were visited by the European missionary, in what was then the Negombo circuit. At that time about 50 sermons were preached every month within the same area, and 20 prayer-meetings were held in the houses of the people, at each of which an exhortation was given. Even Romanists sometimes admitted the missionary, listened to his addresses, and joined in his prayers. But care had to be taken lest these services should be regarded with a feeling of superstition, or made to supersede a sabbath attendance in the house of God. One man requested that a meeting might be held in his house, because it was infested by a dangerous snake, and he thought that the service would act as a charm to preserve his family from evil. Not unfrequently these meetings were held in the open space in front of the house, under the shade of the cocoa-nut trees, and by the side of other trees, there planted for their fragrant flowers or useful fruits; sometimes by lamplight, with the lamps suspended from branches or placed upon a rude bracket made for the occasion; and sometimes by moonlight, when its gleam, broken by the stirring of the leaves above, cast on all around an ever varying radiance, or on a still evening was like the figures thrown upon the marble floor from "storied windows richly dight."

Twenty miles north of Negombo, on the sea side, there is the town of Chilaw. It is the residence of a district judge, and had once a garrison. In the second volume of the Journal of the Ceylon Branch of the Royal Asiatic Society, there is an interesting paper by A. O. Brodie, Esq. containing a "Statistical Account of the District of Chilaw and Putlam." The district is 80 miles in length, and about 16 in average breadth. As to its religious character, we are told that the majority of the Dutch descendants adhere to the Dutch church. The Portuguese descendants now form, on the whole, a very degraded class, and seem to be looked down upon by all; they profess Roman Catholicism. The low country Singhalese have, to a great extent, forgotten Buddhism, and for the most part seem to have no fixed opinion on religious matters, changing their faith with astonishing indifference, at the call of interest or whim. The Singhalese who live in the jungle pattoos treat those of the coast with much scorn. Like the rest of their countrymen, they have joined to Buddhism many other forms of superstition; their priests are indolent, and their temples going to decay. There is a singular race called Mookwas,

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found only on this coast, and to the north of Chilaw, who call themselves christians, and yet trace their origin from a ferryman who assisted Ráma.

In 1819, Mr. Newstead entered into correspondence with Mr. Walbeoff, then collector of the district, proposing the commencement of a mission in Chilaw. The reply was, in every respect, favourable. In the following year, Mr. Newstead visited the place, and preached under an awning to a large congregation. It was also visited by Mr. Pereira, who preached under the shade of a large tree, and he had seldom met with the same quietness and attention in a bazaar congregation. Several were melted into tears; and among them were some Kandians, who afterwards came to him, with a priest, and they had a long and interesting conversation on the religion of Christ. The prevalence of small pox, for a time put a stop to all attempts to erect a place of worship. Yet the case was urgent, as there were multitudes of people, among whom were many professing Protestants, without any one to teach them the way of salvation. On the 13th of January, 1822, a neat chapel was opened, 64 feet by 36, built at a cost of 411 rix-dollars. Mr. Lalmon resided here for a short time, and the congregation was then one of the largest in the circuit. The Tamils listened with eagerness when he spoke to them of Christ. In 1825, Mr. Gogerly administered the ordinance of the Lord's Supper to seven communicants of European descent. An elerly lady among them presented the mission with a cocoa-nut garden, upwards of seven acres in extent, and in a central position. The place was, however, so distant, and the calls from other parts of the island so pressing, that the minister was withdrawn, the visits to it became less and less frequent, and at last it was altogether abandoned.

At one time there were several schools between Chilaw and Negombo, but none of them have been continued. The bazaar near the Topoe ferry, five miles north of Negombo, has often been visited, for the sake of distributing tracts; and animated scenes have been witnessed in the eagerness of the people to obtain these messengers of mercy; mothers pleading for their absent children; others reading aloud, to shew that if one was given to them it would not be unused; whilst many hands were upheld in silent supplication, ready to lay hold on the first that would be given. One missionary was sometimes assisted on these occasions by his two little girls, as they sat in the conveyance, one distributing Tamil tracts and the other Singhalese. They did the same in their daily walks: in the morning visiting the landing-place for the vessels, and in the evening the bazaar; and though the police had sometimes to

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interfere to prevent the people from crowding around them too closely, they were never rudely treated or spoken to in improper language.

In the village of Dalupata, on the same road, there is a neat chapel. The inhabitants are principally lime-burners. They have long sat under the sound of the word, and have received regular instruction, but few have attained to a high position in christian experience; and though many families are free from all overt acts of heathenism, and some have died in the Lord, the fruit yielded has scarcely been in proportion to the painstaking of the labourer. Many of the women were taught to read and sew when girls; some have given their hearts to God; and others by their seriousness of deportment evince that their minds are under the best impressions. The men are less decided; but even among them there have been a few over whom the church could rejoice. One missionary says; "I think that the members at Dalupata have given me more pleasure than any other people that I have laboured among since I arrived in the island." An old man was heard to say; "I cannot tell how it is; but before I was dark, and now I see; my heart was hard before; but now I have the greatest delight in serving and loving God." Another member died here who was said to be more than one hundred years of age. He was led to attend service at the first chapel, soon after it was built, and almost immediately joined the class. After having devoted ninety years of his life to the service of sin, he found out the error of his way and turned to the true and living God. Such was the retentivenes and correctness of his memory, that he could not only give an outline of his personal history, but could, with great facility, relate those events which had come under his notice, and what he had heard respecting the changes that had taken place in this country during his life-time. He abounded in traditional stories, some of which he had received from his grandfather, and thus he could go back nearly two hundred years. He departed in peace; "while endeavouring, to feed on Christ in his heart, by faith with thanksgiving." Some of his descendants were members of society, and others scholars in the school.

Branching off towards the interior, there are now several excellent roads; but they have all been made in days comparatively recent. About five miles from Negombo, in this direction, is the village of Miriswatta, the residence of a sincere and devoted catechist. When the mission began its labours here in 1837, the people were nearly all heathen, with a few nominal christians. They were not wanting in industry, and were not so ready to give false evidence as some of their

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neighbours; but they were ignorant, and the village was the resort of highwaymen, so that it was considered unsafe for travellers to pass by the place without protection. After a few years, about 20 families had forsaken heathenism, and regularly attended christian worship. A class was formed, and hope was entertained of their stability. They have been faithful in reproving sin. Several have since died, who gave evidence that they were delivered from the bondage of the evil one. A chapel was erected here in 1848, at the expence of the villagers; and it was pleasing, when the foundation stone was laid, to see persons of several different castes eating their food together, as they sat upon the ground, under the shade of the trees, from the large leaves that had been provided for the purpose. The families professing christianity are respectable in their appearance. They have greatly improved in their circumstances; some from having carts, in which they take oil and fruits to the Negombo market. When roads were not so numerous as now, they set an example of industry and enterprise, in making a road to their village, at considerable expence of labour. Carolis Appo, among others, became so zealous and devoted that his pious life and holy conversation made a lasting impression on the minds of those who knew him, and his death was a great loss. The walk of those who are at present members is consistent, though some of them have to suffer persecution from their ungodly relatives. At one time great attempts were made to gain an influence in the village by a Romanist priest, assisted by the modliar of the korle; but those who had been instructed in better things refused to listen to their specious words, and continued steadfast in the profession that had found them in heathenism, and made them the children of God.

Returning to Negombo, and passing through its noisy bazaar, we may turn towards the south country, and in less than a mile we shall arrive at the borders of the lake. Almost every village near has a Romanist chapel. The road hence to Colombo has been much praised for its beauty. "It commences," says Cordiner, coming northward, "through a deeply shaded avenue, equal in beauty and elegance to any combination which the vegetable kingdom is capable of exhibiting; and the whole country displays the most magnificent and most luxuriant garden which a fertile imagination can picture. The jack, the bread-fruit, the jamboo, and the cashew-tree weave their spreading branches into an agreeable shade, amidst the stems of the areka and cocoa-nut. The black pepper and betel plants creep up the sides of the lofty trunks: coffee, cinnamon, and an immense variety of flowering shrubs, fill the

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intermediate spaces: and the mass of charming foliage is blended together with a richness that beggars the powers of description. All the beautiful productions of the island are here concentrated in one exuberant spot: and as Ceylon has been termed the garden of India, this province may be styled the herbarium of Ceylon." It will be thought by many persons that the painter's tints have too much warm about them; but even Davy, who had visited nearly every part of the interior, speaks of that "beautiful part of the country through which the Negombo road passes, decorated and shaded by the finest foliage in the world." The lake, which is about six miles long and two broad, is frequently surrounded at night by great numbers of fires, lighted by fishermen to attract the fish. When the night is dark, and the parties out with their waving torches are many, the effect produced is indescribable, and must be witnessed to be understood. It is said that long rows of monkeys are sometimes seen swimming out to a considerable distance, one holding the other, the strongest first, until they arrive at certain shallows, where they dig for roots which the natives call yams, with noise and riot worthy of a gang of excited coolies.

About three miles from Negombo is Bolawalána, a place of Romanist pilgrimage. A school was commenced here in 1836, at which time many of the people were under the influence of demonism, and the kapuwá was their priest. The parents of the children taught in the school began to attend divine service, and some were led to forsake their sins, and seek the mercy of God. There has been a decided stand made here against the temptations of Romanism, in the shape of rich brides; and though some may have yielded, others have resisted, and turned away from the gilded bait. The Wesleyans of this village now worship in the chapel at Kurana. Among the instances of good that has been effected, we may single out the case of Don Anthony, who had been a man of the world; and though he held a government schoolmastership for a long time, neither he nor any of his family was known to have offered prayer to God, either in public or in private, for sixty years. Both he, his wife, and children, were in that careless state, until they came to listen to the divine word, in the school-room not far from their house. Soon afterwards his daughter, Dona Anna, became serious, and found peace with God, after earnest prayer for the blessing. The father, also, was led to deep repentance, and having been made happy in the love of God, died rejoicingly, about five years after his conversion. His wife, Anna Botéjo, followed his example, and she also was soon afterwards removed to the world of

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spirits. She spoke firmly and hopefully, declaring that God was her reconciled Father, and Jesus was her Saviour. The sorrowing relatives that stood around her deathbed ceased to shed tears when they saw how happy she was at the thought of her departure. The daughter Anna had great power with God in prayer, so that when she lifted up her voice to present her petitions to the throne of grace after the class-meeting, all present were moved to tears.

The next village, on the same road, is Kurana. The work here was commenced by Mr. Newstead, and up to that time the place had had a name of evil. The men are represented as being gamblers, drunkards, thieves, highwaymen, house-breakers, and cattle-stealers. It was here that false evidence could be procured, at any time, and for any sum, according to the daringness of the witness required, from fifteen shillings to a dram of arrack. Many of the inhabitants lived in houses made of cocoa-nut leaves; they were uncleanly in their habits; their women were untidy; and their food was such as they would now turn from with disdain, rice being seldom within their reach. They subsisted, in a great measure, on shell-fish, caught at certain seasons, and dried, with roots and fruits from the jungle. They frequented the déwála, and appealed for help to the yakadurá, in the time of their distress. There were a few families free from these sufferings and vices; but such were the general characteristics of the natives in this neighbourhood.

In 1828, marks of improvement began to appear, and a change had come upon the people that was the harbinger of still better things. The men had become sober and industrious. They began to rise early, and go to their several occupations; cultivating their lands, or their tobacco gardens, or their cocoa-nut plantations, or working as coolies in the cinnamon gardens. Some sought employment in the interior, and retained their religion under circumstances the most adverse. One of these men spoke of the preciousness of the scriptures, the sweet promises of which he could read upon the Sabbath, and though far from home still listen to the voice of God. Not more than one cart was then found in a village, but now they are numerous, and several families have hackeries, in which they rush along their beautiful roads, like the nobles of the land. Many use their carts for taking the produce of the maritime villages into the interior, where they sell it at a great profit. Evidences of comfort are everywhere visible; substantial houses are built; and the only furniture is not now the rice-mortar and a shelf of sticks on which to sleep. Women are seen plying the busy needle, and making articles

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for sale, or for their own families; others sell fruits, rice, betel, cakes, and oil. If any heathen ceremony is performed, it is by stealth; for if it were discovered, the family would be put to shame, and severely reproved for bringing a scandal upon the village. When at the house of God, in dress, in propriety of behaviour, in fixedness of attention, and in devoutness of spirit, an example is presented that many home congregations might imitate with profit.

When the people began to be comfortable at home, they thought that a better place than the school ought to be provided for the ark of God. Accordingly, a chapel was erected, and Mr. Hume had the privilege to preach the first sermon in it, from Acts iii. 18, 19. Tasteful as was the triumphal arch, and many its flowers and fruits, a fairer scene was presented inside the chapel, which was densely crowded; and upon the countenances of the women especially there were evidences of intense satisfaction. They had reason to be joyful in the house of the Lord. They were then poor, and had little to give as a money offering to help on the work. But as they wanted to have a right to its privileges, and their own share in the blessedness to be imparted thereby, they carried the clay for the walls a considerable distance, in baskets, after it had been dug up for them by the men. Some brought water to temper it; and others trod it out with their feet to make it of the proper consistency, or formed it into balls, or filled up the walls with them until they could reach no higher, and the men had to complete the work. All that they could do, they did; and their labour greatly facilitated the erection. Since then another chapel has been built, and a third; so destructive are the insects and rains in this climate. The present chapel stands by the road, with a neat front, and an inscription in Singhalese.

At present, there are 42 members in the church. We might record many stories of deep interest, in relation to the men and women of this village; but we shall pass by these and present one or two illustrations of the good resulting from our school system. Luisa Fernando was the daughter of a catechist. At the early age of six she began to attend the school, and was very attentive. When only ten years of age she requested permission to become a member of the society, as she had learnt the sinfulness of her heart, and wished to become a child of God. She was taken suddenly and dangerously ill; but she was patient, and sought to comfort her distressed parents. To all who came to see her she spoke words of faithful warning, and exhorted them to prepare for eternity. From the time at which she was taken ill, she was unable to move; but a few

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moments before her death she raised herself up, and asking for a hymn-book, sang a few lines with a feeble voice. She then crept to the side of the wall, and offered an earnest prayer, concluding with these words, "I thank Thee, O Lord, for having numbered me amongst the redeemed;" after which she lay down, and in another moment her spirit was away to the paradise of God. She was then sixteen years of age.

There was a little boy, Anthony Silva, who began to seek the mercy of God, from having learnt that he was a sinner, when attending the day and sabbath school. He was taken ill, but though he suffered much, he did not complain. His parents, who were ignorant, wished for the performance of devil ceremonies in his behalf, but he earnestly entreated them not to act so wickedly; and resisted all attempts to tie charms on his hands and neck. When Mr. Pereira visited him, he spoke joyfully of his death, and was free from all fear, as he had received the pardon of sin. When asked why he thought that God would receive such a little child as he, he said: "Why, do you not remember, Sir, the words of Christ, Suffer little children, and forbid them not to come unto me?" He had a little box in which he put the money he collected for the mission, and he now presented it. His mother, on her death-bed, sought mercy as "a great sinner;" and his father is now a consistent member of the church.

The progress of the work in this village was arrested, and its existence threatened, about the time in which the disturbances took place in the neighbourhood of Colpetty, as recorded on page 99. In this instance the opposition arose from the old government registrars, who suffered loss from the insertion of so many names in the registry now kept by the Wesleyans, with the permission of the government. So unwarranted a use was made of the names of the government and the bishop, that it was necessary for the general superintendent of the mission to bring the matter to the notice of bishop Chapman. The correspondence that ensued was transmitted to the government, on the receipt of which a letter was written by the Governor, lord Torrington, a copy of which was also transmitted to Mr. Gogerly. From this letter the following are extracts:—

"They (the tombo holders, or registrars) are alleged to have made an unwarrantable use both of———name and that of the Government, for the purpose of creating an impression on the minds of the natives that the colonial authorities are actuated by sectarian partialities, and disposed to thwart and discountenance the useful labors of the Methodist clergy. They are likewise charged with inflaming the public feeling by scurrilous lampoons, and with alarming the timid, by

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untrue assertions, (which coming from persons holding an official position, however humble, were calculated to carry a certain weight,) to the effect that civil disabilities would be imposed on those who failed to attend the ministrations of the clergy of the Church of England, or to desert that of others under which they had hitherto worshipped.

"———is well aware of the injurious consequences which would follow, were I to deal lightly with charges and proceedings such as these, calculated as they are amongst an uneducated and credulous people to foment religious discord; and to lead the natives into a misapprehension of the wishes and intentions of the government, as to extending its support and protection to all denominations of Protestant Christians alike, without any predilection of sect, or recognition of superiority or ascendancy. I should also be culpable did I withhold the signification of my displeasure at an attempt such as this, to prejudice the labours or injure the efficiency of a religious body such as the Wesleyan clergy, whose claims on the countenance and assistance of this government are second to none in the colony.

"It is my anxious wish, by the legitimate and judicious use of every means within the compass of my power to aid the extension of christianity throughout Ceylon. In furtherance of this great object Providence has graciously permitted the ministration of enlightened clergy of various denominations, who though differing on minor and non essential points, are unanimous in their appreciation of the saving doctrines of the gospel. And whilst even this diversity may be wisely designed to have its uses, by stimulating the individual exertions of each, I cannot but feel that no more effectual check could be given to the extension of christianity itself, than by placing before the natives the spectacle of contending sects, in which the importance of the great essentials in which they all agree would be apparently forgotten, amidst discussions concerning those minor details, in which they may happen to differ.

"As this is the first instance that has come before me since my arrival in Ceylon of an attempt on the part of an official to act adversely to this important principle, by which I mean to shape my government, I have given directions for an immediate enquiry into all the facts and allegations."

It is hoped that these days of petty persecution have gone away for ever; but it would have been unfair to those natives who, amidst so many adverse influences, remained faithful to the mission, if, in giving an account of its proceedings, all reference to these painful events had been omitted.

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10. *Seedua.*

Turning off from the high road between Colombo and Negombo, a little beyond the 16th milepost, there is a minor road, which runs towards the interior; and about a mile from its commencement is the village of Seedua. It was probably chosen at first as a missionary's residence from its locality, as the hill upon which the mission premises are built commands a fine view of the river, and is comparatively cool, as the breeze has free play on nearly every side. When the mission was commenced at Negombo, a government catechist resided at Katunáika, the next village south of Kuruna, in whose garden a school was taught. This, with the other government schools, was placed under the care of Mr. Newstead. On visiting it, he was made acquainted with the existence of several other villages, not far distant, the people of which were professedly of the Reformed religion. Accompanied by the catechist, he visited these places, and a work was begun for which multitudes before the throne are now praising God, who put it into the heart of his servants to seek and save the lost, by the proclaiming of the word of truth. A mission school was commenced at Seedua in 1818. In 1822, it became the residence of a native minister, and in 1846, was made into an independent circuit. In proceeding to give some account of the character of its inhabitants in the days of their ignorance, it must be remembered that what is said of them is almost equally applicable to every other village in the neighbourhood; and again, in speaking of the changes that have been effected, though the moral and religious improvement of which we shall have to tell is the result, almost entirely, of the influence of the mission, many of the social advantages have arisen from the altered circumstances of the island generally, and are not seen in the mission villages exclusively, but more or less throughout the maritime provinces, as well as in some parts of the interior.

Fifty years ago the people of Seedua were nearly all heathens, though christians in name. Eight days after the birth of a child, it was taken to some déwála, and formally presented to the demon, with offerings of oil, flowers, and money. As it lay at the door of the rude temple, a few grains of dust from the floor were put into its mouth. The same child was afterwards taken to be baptised, in the name of the sacred Trinity. The belief in the power of demons, and the dread of it, was deeply rooted in the heart; and superstitious usages were continued in some families long after others had renounced "the devil and all his works." A family was visited at

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Muklangam by Mr. Wijasingha, who had heard that preparations were being made for a devil dance. Being warned of his approach, they threw all the instruments of magic into a pit, and went to meet him. He informed them of the reason of his visit. "What!" said the man, with apparent indignation, "am I not a christian? Should I then worship devils in my family? No: I never did, I never will, act so wickedly against God." He was faithfully warned of the greatness of the sin he was committing, in invoking and imitating, in a manner so shameless and sad, "the father of lies."

At this time, among the men were the same lawless habits that we have recorded as practised at Kuruna. The cloth worn round their loins was often all they had, and it was scant and coarse. They had little to do, and were usually in a maudlin state from the habit of drinking toddy. The domestic habits of the people may be learnt from the circumstance that the women had frequently no change of dress, so that their clothes could only be washed when they bathed. The use of the needle was unknown. There were only three tiled houses in the village. The other dwellings were small and low. The meals were taken outside the house, and the supper was usually over before dark. They lived principally upon coarse grain, yams, and wild fruits. There was little domestic comfort. The husband returned home from his boon companions to maltreat his wife, and find fault with his children. The common speech, even in the house, was low beyond mention, and the coarsest words were used without shame. The boy was too often forcibly initiated by the father in drinking, gambling, and other vices. In many instances, no respect was paid to relationship, and the standard of morals was unutterably bad.

About two years after Mr. Newstead began to visit the village, several persons were led to see into the evil of their own ways and of those of the persons living around them, and to seek the grace of God, that they might be able to forsake their sinful doings. The people were visited from house to house. Improvement was soon visible. It was no longer considered a disgrace to work for wages. The men went to labour in the cinnamon gardens, and some became carpenters. The women made mats and bags, and platted cocoa-nut leaves to make them into olas. In ways without number, the villagers became more respectable; in dress, in food, in furniture, in house, in language, in parental restraint, in filial obedience, and in domestic purity and peace. There were 44 boys and 32 girls in the school at the commencement. "As the neighbourhood is almost sunk in heathenism," says the Report of 1818, "the children have every thing to learn, relating as

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well to morals as education." It was regularly visited by the missionary from Negombo, on which day the bell rang, the whole village was in motion, and the hum of the children, many of whom had been consecrated to demons, but were now repeating the grand old words: "We praise thee, O God; we acknowledge Thee to be the Lord," as it mingled with the voice of the wind in the palmtrees overhead, was a sound of joyousness and assurance. The number of the girls who attended was an omen of future good to the village, which has been happily realised. At a later period a still greater number of girls were found in the school.

In 1820, a small chapel was opened at this place. The friends who came to assist on the occasion were met at some distance from the village, with every demonstration of respect and joy, and when they entered it, the greeting of countenances covered with smiles was another proof of the interest and satisfaction felt by the people in the proceedings of the day. They were reminded of God's promise of the coming in of the fulness of the Gentiles; and could the future have been foreseen, though their gladness would have been chastened, it would not have been less real. The chapel was approached through a grove of trees, whilst the sound of the bell, heard more distinctly as they advanced, made known to the neighbouring villages that the tribes of Zion were gathering together to worship God. Nearer still, there was a lawn formed of shrubs and trees, ornamented in the tasteful manner for which the Singhalese were then unrivalled, at the end of which was the chapel, with a crowd of people come to join in the dedication service. It was one of those fairy scenes then more common than now; as the time of the people was of less value, and the selfishness of wealth had not begun to exert its narrowing influence. The preliminary service was conducted by Mr. Fox and Mr. Chater; and Mr. Clough, with a full clear voice, so that all could hear, preached from Luke ii. 14. "Glory to God in the highest;" after which the schools and congregations from different villages partook of refreshment, and then in companies made their respectful obeisance and departed. At that time a white face had scarcely ever been seen in the village, except that of the missionary.

Little classes and societies began to arise in this and other places; including, in the course of time, Muklangam, Amandaluwa, Tempala, Mutuwádiya, Pussala, Raddalowa, Bandárawatta, and Dandugam. At Amandoluwa three young men who attended the school made a small hut in the jungle, where they met together every day, to pray and read the scriptures, as their parents were heathens, and would not have

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allowed then to meet at their homes. At another village, E'kala, the following address was presented to Mr. Newstead; "We children of tender age, who like unto blinds, want of eyes; or beasts, want of senses; had been deprived of the means of acquiring the knowledge of our God, the Supreme Being, who protects the world (praise him) and improve the arts, are all, not only offering up our prayers to the said Supreme Being for his mercy, but also offer our own thanks to the most generous Wesleyan Missionary, who sheweth forth his kindness in teaching us the knowledge of the said Supreme Being, and the arts." And that these were not unmeaning sentences, though imperfectly expressed, was evident, from the fact that in the first week after the school was opened, all the boys had learnt the English alphabet, and were spelling small words; and one boy, not knowing his letters in the morning was spelling the same evening. For some time this was the most flourishing school on the station and the congregation was large.

The members of the class at Seedua were regular in their attendance. An old woman, who, in a long affliction spoke often of her faith in Jesus, and of her deep abhorrence of sin, was one of the earliest of the hopeful deaths. At one of the first lovefeasts held here, upwards of 40 persons were present. Young and old, parents and children, rose up with modest firmness, and declared, with great propriety of language, their experience of the things of God. It was delightful to hear a mother bearing testimony to the altered and christian deportment of her little daughter; and again, a mother weeping for the salvation of her yet unconverted children, and stating, in a manner which made others weep, her daily conflict in prayer for them; herself having very recently been made partaker of the grace of God. At another lovefeast a young woman of Muklangam said, that before she went to hear the word of God, she thought she had never sinned; but she soon began to discover her darkness and the sinfulness of her nature. As she described the manner in which the Spirit of the Lord had brought her to the true light, which had not only discovered the greatness of her sins, but had likewise shewn her the way to obtain pardon, a very gracious influence pervaded the meeting. The Pussala master, with tears in his eyes, then told of the goodness of the great God, in bringing him to where his soul found rest. Twenty years of his life had been spent in ignorance of the true God; but from the time when the light of divine truth entered his mind, he had never felt the least desire to return to his former habits of living. Two burghers requested to be present at one of the class-meetings; and on

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hearing what was said by the members, and the suitable advice given to each by the leader, they shed many tears, and thanked God for what he had done amongst this once heathen people. A sacramental service is thus referred to by Mr. Poulier: "This evening were collected in our chapel at Seedua upwards of 150 souls. After the sermon our members, amounting to about 60, residing on this side of the circuit, commemorated the dying love of our blessed Saviour, by partaking of the holy sacrament. Truly, this was a happy season to our souls, and I am sure will not be forgotten. Could only the good people in England have paid us a kindly visit on the occasion, their hearts would have glowed with gratitude, and they would have had ample proof that their kindness had not been wasted upon this people"

In 1825, Mr. Gogerly speaks of visiting the village from Negombo, for which he had to pass through, "remarkably heavy sand." The mission-house, which still stands, was then in the course of erection. Notice had been given that he would preach, and as it was in the middle of the day, all the men were engaged in their labours; but sixty of the women of the village attended, many of them with infants in their arms. Several of them had been educated in the school, and it was pleasant to hear these young mothers of the rising generation repeat the responses to the liturgy, some of them from memory, with distinctness and propriety. Here were some of the first-fruits of mission labours. The blade appeared formed, but it required the cultivation of the christian minister, to bring forth the ear, and the young corn in the ear. A short time afterwards one of the catechists preached in the evening, when the labourer's work was done, and in the congregation were 125 men. Some of the elderly women, who were listening to the discourse with the utmost attention, when anything affecting their own experience was uttered, gave a gentle jog to their neighbours, to induce them to attend to the admonition. By the introduction of evening service the congregation was greatly increased; and in about six months 21 souls were collected from the world, who were led to seek salvation through Jesus Christ. Two years afterward, we have this testimony from Mr. Hume: "The general influence of religion in the whole of this extensive village, has been at the season of Easter this year very strongly indicated. In former years this season was here, as it is still in almost every other village round the coast, a season of the most outrageous looseness. Drunkenness, with stealing of cattle, poultry, pigs, fruit, or whatever was necessary for carnival or bacchanalian extravagance, was in universal practice, and considered almost as

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matters of course, little criminal, and not to be remedied. But this year has presented a very different scene of things. There has not been one single instance of depradation on any species of property, and only one or two instances of intoxication. I spent about a week in the village, visiting the schools, and attending to the work during the Easter season, and so far as my observation went, saw not one instance of indecorum. This, it is remarked by some of the oldest inhabitants, is the only instance in their recollection in which Easter has not, in their village, furnished work for constables and magistrates; and many, though not connected with us, seem to have a just appreciation of how this change has been effected. They unequivocally attribute it to the influence of christian principles among them. I have not, so far as I can recollect, seen any instance in which so much moral good has evidently been effected by the general influence of religion, separate from its particular and saving effects, as this village presents. I do not mean to say that all its inhabitants are in a saved state, or even truly and sincerely seeking after it. Would to God they were! But I believe they are to a man saved from heathenism. So much, indeed, have some of them risen above their attachment to it, as to change their heathen names, though such a change exposes them to a serious loss of property, the family name being entered in the government registers for generations, and being the only evidence of a man's claim to his family inheritance."

Few more animated or encouraging gatherings have been seen in connexion with the church in Ceylon than the missionary meetings held from time to time at Seedua. Before the building of the present chapel, it was usual to erect a maduwa for the occasion; one of which, in the form of a Maltese cross, was ornamented with 30 different kinds of fruits, and the congregation was stated to be upwards of a thousand. The chair has been taken by Sir A. Oliphant, J. N. Mooyaart, Esq. C. R. Buller, Esq. C. P. Layard, Esq. and W. C. Gibson, Esq. and by other members of government, who, in these meetings, and in their official correspondence, have borne witness to the good conduct of the people in this neighbourhood. Mr. Layard, in 1839, stated from the chair, as a proof of the success of christian missions in these parts, that during the two years he had held office as district judge, not one single criminal case had been brought before his court, against any of the persons in the neighbourhood where the 700 natives then assembled were met together. The last meeting, in 1863, presided over by A. Y. Adams, Esq. was as well sustained, and nearly as well attended, as any that had preceded it. The triumphal arch

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at the entrance of the chapel, though far from being equal to some that had been erected upon the same spot, was much admired.

Towards the end of 1834, when Mr. Kilner was the resident missionary at Negombo, the foundation stone of a new and larger chapel was laid. At a prayer-meeting, when the females were appealed to as to what assistance they could render towards its erection, they said that although their domestic arrangements would not allow of their rendering help by personal labour, they would give all the aid in their power, and especially would they pray for an outpouring of the Spirit, that an extensive revival of religion might accompany the building of this new place of worship. It is in this chapel, 65 feet long, by 40 feet broad, often since filled to overflowing, that the public services of the mission are now held. The pulpit and bell were brought from Kornegalle, on the giving up of that station. The substantial materials of which it was built were, to a great extent, prepared and presented gratuitously by persons who had received spiritual benefit from the mission.*

But we must not thus linger, however delightful might be the task of declaring at greater length the wonderful works of God in the villages of this locality. In 1837, the lovefeast was good beyond all former precedent. Those who spoke their experience, spoke with power, "and unutterable things were felt." In 1838, in a mission of four days, fourteen hundred persons heard the words of eternal life. In the following year, the work in an adjoining hamlet had greatly prospered. All the heathen ceremonies that prevailed so dreadfully up to this time, had disappeared before the gospel, "as clouds before the mid-day sun." In two years there had not been one instance of the performance of any kind of heathen ceremony, in any one family of the whole village. There was a marked distinction between the people of the world and the servants of God. In Seedua there was scarcely a relic of idolatry to be found. It could not be said that there was no immorality. There were still some abandoned characters, who wasted their days at the arrack shop, living in all manner of unholiness; but even these were less open in their sin, and sought to hide themselves from the rebuke of their neighbours. There were still occasional robberies by night of cocoa-nuts and plantains; but the circle of the depredators was well known. Among the members of the mission there was great zeal for God, and

* The compiler of this pamphlet regrets that in the imperfect records at his command there is no account of the opening of this chapel.

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war was waged against heathenism in all its forms; sometimes with more earnestness of zeal than soundness of judgment. The congregation remained good in 1856, and at the prayer-meetings, held in the chapel, several of the women openly engaged in prayer. In consequence of the happy effects of the united revival services in Colombo, special services were held here for a week, in September, 1860, which excited great interest, and were largely attended; but general sickness soon afterwards prevailing, it was difficult to ascertain their effect.

In the section on "Happy Deaths" other instances will be given of the manifold grace of God to the church at this place. The good effected has not been confined to the members of society. A missionary says that he was called to visit a poor man, whom he found to be near death. When conversed with, he said that he had felt the burden of his sins, had confessed them to the Saviour, intreated his mercy, and received pardon, and he had no doubt that his soul would be received into heaven, for the sake of what Jesus Christ had done and suffered for sinners. A pleasure was felt, when kneeling by his mat-side, that words cannot express. He did not meet in class, but was accustomed to attend the services held in one of the schools.

Nearly all the villages around Seedua have their own christian annals, that if known would present many evidences of the mercy of God towards the people. At Mutuwádiya, the schoolmaster, who died of small pox, gave evidence that his corruption was about to put on a glorious incorruption. At Muklangam, Don Isaac, who died from inflammation of the chest, long presented, as a catechist, an example of simplicity, and of devotedness to his great work. At Dandugam clear statements of christian experience have often been heard from the members of the class, especially from an old man and his wife, both of whom testified in death to the power of Jesus to save from all fear. In the village of Raddalowa, on the opposite side of the river from Seedua, the work has sometimes been so low as to lead the missionaries to suppose that they would be obliged to abandon it, but it has afterwards exhibited more favourable signs. Of one year it is said, by Mr. de Hoedt, that the class was improved, and the work of God was becoming deeper. Two persons, in particular, had been made partakers of divine grace, and could rejoice in the midst of sickness and affliction. When urged by their friends to use unhallowed means for their removal, they steadfastly resisted all importunity, and said they would rather see death than offend God. They were encouraged by frequent visits from their minister, and were supported to the end by the divine

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arm in which they trusted. Others were under strong conviction of sin. "We have not yet received pardon," they said, "but we cry continually to the Lord to have mercy upon us, and reveal himself to our hearts." They were visited by two of the members from Morotto, and when they heard the statement of their clear and decided experience they received much comfort. "It was just the same with us," said these friends; "we once struggled as you do now." Here was, evidently, the working of the Spirit of God. At Wellisera, though the church has been only recently established, there is much to cheer. There is no paid agent of the mission resident near the place; but the people manifest an affection and disinterestedness very pleasant to meet with in an Indian village.

An extract from a letter written in March last, by the native minister, Mr. J. Fernando, who was then leaving the station after a faithful ministry of ten years, will afford a better insight into the present character of the work at this place than can be derived from any other source: "On the 30th January I gave the Holy Sacrament to about 60 communicants, at the Seedua chapel; indeed, this was a solemn and happy hour; I felt this day that God was with us, and his Holy Spirit rested upon us. This being the last sacrament that I have to distribute to them, I gave a long exhortation, suitable for the time; and while I was speaking I saw tears falling from almost every one of them, and some women cried aloud.

"On the 29th February, I preached my farewell sermon at the Wellisera and Seedua chapels; in both the places our chapels were full. Wellisera is a new place, on the Negombo road, between Colombo and Seedua, and 8 miles from Seedua. I commenced divine service there about two years ago. The small but neat chapel was built at the expence of the present congregation, and now they are preparing to enlarge it and put it into proper order. While I was preaching this day, I saw tears falling from some hearers; and one young man cried aloud. We have here, at present, 14 members, and a congregation of between 30 to 40 adults. Thank God, my feeble labours at this place are not in vain.

"At Seedua also the people were very deeply attentive to-day, with sorrowful faces, and full of tears. After the service we held a love-feast here. Indeed this was the happiest and most blessed hour that I have ever felt since I came to this station; about 14 members spoke of their conversion, experience, and future hopes; and every one of them was full of tears and sorrowful, while they spoke about the blessings that they have received from God, through Jesus Christ our Lord. One

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woman made me very much surprised; she spoke full of the Spirit, as well as full of tears. Thank God, it is the work of His Spirit. Indeed this was a happy hour. We all felt that God was with us, and His Holy Spirit rested upon us. There were many who were willing to speak, but as we had no time, and it was getting dark, I closed the meeting, with thanks to God, and we separated from each other with joyful tears.

"During this week, I visited almost all the families belonging to our congregation, accompanied by my wife to some places; and we gave our last advice to them, and asked God's blessing on them and their families, and took their leave for our removal.

"5th March. Our congregation agreed to assemble themselves at the Seedua chapel, and they invited me and my family to be present. Three of our christian brethren gave long speeches, on behalf of myself and family, and they presented us with a silver plate, and a written address, as a mark of their love, which I accepted thankfully, delivering an address on the effect of loving God and presenting themselves to Him.

"8th. A tea meeting was held at the mission house, which was so full of women, that all the men were obliged to wait, outside of the house. I began, after singing and prayer, to give my last address to them, and concluded also with singing and prayer, imploring the blessing of God upon them and their families. We then took our tea, and separated with tears of love.

"9th. This day, about 10 o'clock, we left Seedua for Angulany, and at our departing prayer a good number of people were present, who followed us a considerable distance. We reached Wellisera about 12 o'clock, and spent nearly three hours there with our good people, and then left them with prayer, and proceeded in our journey."

There is, nevertheless, a dark cloud upon the horizon, which we must not neglect to notice—the progress of Romanism. From among the ranks of the nominal Protestants many have been perverted, caught in the snare that the unrenewed heart feels it difficult to shun; but from those who have received scriptural instruction none have been deceived by the papal errors, and few have gone astray for wife or wealth. Within the last eight years, the gains on each side have been nearly equal; so that the relative numbers are about the same, though the profession of individuals has been changed. Nearly all that characterizes Rome, in pretension, deceit, and persecution, has been seen here. The priest said, at one time, that if the people were condemned (in the day of judgment) he would himself plead their cause, and rescue them. Persons professing to be

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possessed have been exorcised, but the collusion was too apparent to deceive. A boy belonging to a Romanist family, who attended the chapel, was told that the priest would curse him. "Yes," said the youth, "and that is the reason why I think you are all wrong: God invites us to receive mercy, but man wants to curse. You are deceived; but why should I fall into the same errors?"

Among the collateral advantages derived from the mission by the people of this locality, and among the evidences that a spirit of enterprise had succeeded to their former habits of indifference, we may mention the opening of a carriage road, in 1838, to the village, from the high road to Negombo. Until then the roads between the different villages were mere sand-paths. Unaided by public money, with only two small subscriptions towards the expence of sawing timber, and the grant of a few trees for pillars and planks, a road of nearly two miles in length was cleared, and made passable for conveyances of all kinds, and two strong bridges were built over water courses. Several hundreds of people were employed from time to time, in this useful undertaking, under the immediate superintendance of Mr. Pereira, from Negombo, in the intervals of attendance upon his regular duties. The work was often carried on in the night, as the people had then more leisure than in the day. When the moon shone brightly, the usual stillness was broken by the shouts of the people, who thus encouraged each other as they felled trees, or dug up roots, or carried sand and gravel. Those who are acquainted with the endless divisions and jealousies among the natives of the east, and the difficulty there is in getting masses to work together voluntarily for one common end, and the general unwillingness to allow the present to be disturbed for the sake of the future, can form some idea of the amount of energy required to bring under one influence so many men as were employed in this service. Mr. Buller, in bringing the work to the notice of the government, says of Mr. Pereira; "the natives have in him far greater confidence than I have ever known them to have in any other individual." Governor Stewart Mackenzie proposed that a monument should be erected, with the names of the principal persons who had formed the road, or contributed to its completion, inscribed upon it. Not long afterwards a bridge was erected by the same parties, about 300 feet long, over the Dandugam river, intended to connect the road with the interior. Towards this work the government granted the sum of £75, for the purchase of nails and the sawing of timber. This was a greater undertaking than the other, and in carrying it on the people were more

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disinterested, as they derived from it less personal or immediate advantage. By the formation of the road, and the superior facility for carting, native produce soon rose in price to double its former value; whilst the articles brought into the village cost the people so much less. There is now a bazaar near the bridge, by which the long journies that the women had formerly to undertake in order to dispose of their wares in other places are no longer required; and the people can purchase the articles they most frequently require in their domestic economy, near their own dwellings.

Unless we except Morotto, in no part of South Ceylon has the work been more successful among the Wesleyans than in Seedua and its sister villages. The patience of the agents of the mission has often been tried, and is now, by deceit, and defection, and fall, on the part of those whom they have sought to nurture for God; but a glorious harvest has been already gathered into the garner where the thief comes not, and the produce carried off by the reaper is safe for eternity;—and the fields are still white. "One generation shall praise Thy works to another, and shall declare Thy mighty acts." Psalm cxlv. 4.

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11. *Minuangoda.*

In the time of the Dutch there was a school at this place, which is nine miles from Negombo, on the east of the cinnamon gardens, and on the road to Wéyangoda. It was established in 1720, but had frequently to be closed, on account of the small attendance of children; and when visited in 1726 only 5 girls and 8 boys were present. The place is situated at the meeting of four roads, and there is an extensive bazaar for native produce. The creaking of a number of oil-mills is heard in the neighbourhood, sources of honest wealth to their owners.

In 1848 Mr. P. Salgádo, now a minister, was sent to this place as a catechist. With the exception of a few members at Andiamblam and Wattégedara, all the rest of the population was at that time without the knowledge of God. Few persons were willing to attend the services. Except the school, and a small place made of leaves, there was no chapel in which to worship. Yet, notwithstanding many hindrances placed in the way of the work of God, in February last, when Mr. Salgado was removed to another station, there were 212 families connected with the mission; a regular attendance, week by week, of 150 persons, at least; 64 members of society, and 13 persons on trial: and 2 schools, attended by 88 children.

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A commencement has been made towards the erection of four good chapels. There is not now the same opposition as formerly, and from time to time a few are found to leave the ranks of buddhism and embrace christianity. The Romanist station of Burralapitya is near, from which the members have received much annoyance, and sometimes persecution. Two young women had very advantageous offers of marriage from members of that communion; but the offers were declined, from a dislike to their religion, and a fear of grieving God. The priest threatened to bring a lawsuit against a family who had been accustomed to contribute to his church, but who afterwards attended the Wesleyan chapel. He said that he had received orders from the government agent to demand his usual share of their offerings; but he was only laughed at, and told that they were now no longer under his power, as they had vowed obedience to God.

Connected with this station there are four other principal villages under the care of the mission; Andiamblam, Wattégedera, Petiyágoda, and Polwatta, with one or two smaller hamlets.

Andiamblam is about four miles nearer Negombo, on the high road. There has long been service here, and the congregations have been large; but few souls have been saved, and the religion of the people is little beyond a mere form. The old hearers are too good to need the offer of mercy through the atonement of the Son of God. The chapel is attended by people from other villages, in one of which the buddhist temple has been abandoned, though the people have not yet formally renounced their old faith.

At Kimbulápitya, the inhabitants of which come to Andiamblam to worship, there was formerly an old man, stalwart as a king's forester, who had been a schoolmaster. It was almost scaring to sit and hear him tell the history of his brothers and other relatives, how they had lived and died, and then of his own firm trust in God, and the blessings that had come to him therefrom, his voice rising with the interest of his theme, until it assumed the tone of a man uttering spells, or speaking to some supernatural being. This man had a daughter who was married to a man that lived at Wattégedara, about a mile from Minuangoda, on the opposite side from her native place. There was no one there who knew anything about christianity, and she was for a time alone, and sad. But there was something of her father's resolution in her character, and she resolved that she would retain all the religion she had brought to her new abode, and, if possible, bring others under its influence. Such intentions, if prayerfully

carried out, are not often formed in vain. She had a New Testament with her, which she read in the evening to other women in the village; and as they listened, they wept, and said, "Are such things written? Then how is it that we have never heard of them before?" She soon saw the conversion of her mother-in-law, her husband, and other relatives. The missionary from Negombo began to visit them about the year 1845, and was much encouraged by witnessing their eagerness to learn the truth. A class was formed; it was surprising how soon these men and women, brought up in heathenism, learnt to understand the way of salvation through the merits of Jesus Christ, and to live in its happy enjoyment; and no one who listened to them could doubt that they had been taught of the Holy Ghost. As usual, persecution accompanied decision for the truth; but they were willing to expose themselves to severe trial, rather than part with the privileges that had brought so much peace to their souls. There has been holy triumph upon the part of those who have departed, and there is consistency of conduct on the part of those who yet live. On the day that the Miriswatta chapel was opened, the women of this village, gathering around the missionary who had first visited them, and who was about to leave with his family for England, said, with many expressions of sorrow, "Who shall teach us?" still repeating the same sentence, "Who shall teach us?" The missionary, almost as much overcome as themselves, could only promise that they would still be instructed by his successor, and then commend them to God.

About five miles nearer Wéyangoda, but away from the high road, is the village of Petiyágoda. The missionary, on visiting it, has sometimes to wade through deep water, with his shoes and stockings in the hand of an attendant. But it is worth a little trouble to reach it. It is a church in the wilderness, redeemed from the jungle, by those who have taken the two-edged axe of God, and been resolved that through divine power the desert should be made glad. Not many years ago the people were all living in heathen darkness; ignorant, immoral, and the dread of all who resided near them. One of the sons of Mr. Pereira had to remain in the village some time, as a surveyor. He spoke to those around him, read to them the scriptures, and prayed with them and for them in earnestness of spirit, by which the attention of a few was arrested, and they sought for further instruction. Other members of his family visited him at this lone place, and their good words deepened the impression that had been already made. A school was established, and they were regularly visited by the catechist from Minuangoda. The young

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schoolmaster, after setting a bright example of piety for a short time, fell asleep, with full faith in the Redeemer. Fourteen families embraced the christian faith, not as a form, but as the rule of their lives, and their hope in the time of trial, and at death. Though poor, they have built a chapel at their own expence; and when they have no minister, they keep up a little service among themselves. They have learnt to keep holy the Sabbath day, and in many of the houses there is family prayer. The people of the neighbouring villages are surprised with what they see; it is something that puzzles them; they cannot understand it; and they wonder what will be the end of all these strange proceedings. One man's house was said to be haunted, with noises in the roof, rattlings on the wall, and slammings of the door, and other unaccountable visitations, exactly in the most approved manner of ghostly pranks in Europe. It might seem almost right to summon one spirit to lay another: but the man was firm in refusing to have any demon ceremony performed; and before long the noises ceased, and the annoyances were not repeated; and his trust in God is now the stronger, from having resisted the temptation to sin. Another man delights in listening to the word of God, and in reading it for his own profit; and he says that he finds in it every day richer and still richer mines of instruction, which he wonders that he had not discovered before. His words as to the divinity of the scriptures, could they be told just as he tells them, would be a powerful rebuke to the sceptics of the present day, who are so busy finding fault with the collocation of the sentences written by prophet and apostle, that they cannot hear the voice of God speaking through these men as an earthly instrumentality. Though the members are still young in the faith, none have stumbled at the opposition of the Buddhists.

At Polwatta, only a few persons have been seriously impressed, but a good account is given of the members, most of whom have to endure persecution for the sake of the gospel. Those at Walpala are less encouraging, and the inhabitants generally not only refuse to hear the word, but ill-treat the people of other villages who come to receive instruction.

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12. *Rillegalle.*

When the mission commenced its operations in this island, the interior was under the dominion of a native king. At an early period after the subjugation of the central provinces to the sway of Britain, it was the earnest desire of the missionaries

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to extend to the conquered territory the blessings of the gospel. They made an application to the governor for permission to begin the work; but before his answer could be returned, the rebellion of 1817 broke out, and the Kandians were called upon to extirpate all Europeans and their Singhalese adherents. Had the mission been commenced, its agents might have suffered, or the outbreak might have been attributed, by their enemies, to their attempts to promote christianity.

The darkness that dwelt upon the minds of the Kandians was denser than the mist that settles on the sides of their mountains, after a night of monsoon rain. The capital had been the scene of every kind of cruelty that the mind of the despot there resident, who loved to look upon blood, and listen to the wail of tortured men and women, could imagine. The provinces had long been subject to the exactions and oppressions of inferior headmen, which had produced in the Kandians the low, cringing, truthless character that destroys all manliness, to a degree that no one can suppose as possible who has not actually come in contact with its craftiness and servility. The religion of the people was, for their soul's future good, Buddhism, that seeks to stay sin with words gentler than those of Eli; but when deliverance from present evil was sought, they resorted to sorcery and demonism. The moral element appeared to be wanting altogether, in some of its most essential principles. As we have already recorded, all the brothers of a family, and the custom was nearly universal, had one and the same wife; but the interchanges of women were so frequent, that marriage was regarded as a convenience, and not as a covenant.

At the district meeting of 1818 the propriety of commencing an establishment in the interior was again anxiously debated. It was foreseen that much prudence would be required to make the attempt successful; but it was resolved at once to carry the message of peace across the border, and offer instruction in righteousness to the untaught Kandians. The Seven Korles were the most accessible, as the most frequented road from Colombo to Kandy was in that direction. Mr. Newstead had the honor of carrying into effect the resolution of his brethren, and by his judgment, and entire devotedness to his work as a missionary, he was well fitted to commence this important enterprise.

After a journey, partly on foot, of two days, in which he met with "some difficulties and many mercies," on the 22nd of February, 1819, he crossed the Giriulla ferry, and entered the Seven Korles. Proceeding about three miles further he arrived at the village of Rillegalle, 25 miles from Negombo, and 23

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from Kornegalle, on the old road to the city of Kandy. Here he resolved to make his first attempt at bringing christianity before the people. The village derives its name, in its present form corrupted, from a rock near it, called Sri-gala; srí, as is well known, meaning illustrious, or honourable, or famous. There is an extensive view of mountain scenery from the summit of the rock, and near it is a Buddhist temple. Nearly the whole province was at that time much infested with elephants. The villagers regarded the stranger with no little curiosity, and for some time timidly, and with suspicion. The white man was then supposed to be near akin to the demons they dreaded; and they feared that calamity might befal them and their families from the presence of the missionary, who had come to them without any of the usual signs of authority, somewhat stealthily, and they could not tell why. Yet they treated him kindly. Most of the people had fled into the jungle on account of the war; but some of them were sought out, and the next morning Mr. Newstead opened his commission, and proposed the establishment of a school. They made no reply. They were afraid lest all this should be the prelude to some grand attempt at child stealing, after which their sons and daughters might be carried off by force to some other place, they knew not where, nor for what. But when an offer was made to leave a master with them on trial, just for six months, they consented to place their children under his care, and a little place was hired as a school. It was discovered, however, that the locality was a sickly one, as two masters had soon to return to the coast in succession, from jungle fever. The school was near the high road, and when it was known that Sir Robert Brownrigg was about to pass that way, a triumphal arch was erected, which attracted the governor's attention. He made minute enquiry as to the character of the school; how it was supported, and by whom; and when answers had been given, he gave it his approbation, and said he was glad to see a christian school in such a place. But the principal authority of the district, at that time a military man, was no friend to missions; and when the official sanction of the governor was requested for the establishment of the school, the reply was; "it is not deemed, under existing circumstances, politically advisable to sanction the measure for the present." There was no absolute prohibition, and the school was continued. Another master died of small-pox, which was then so prevalent as to put an end to all attempts to collect children. His last words were: "Now, I am going to my God."

Not long afterwards it is said: "It is difficult to keep together any number of children in the Kandian country, where

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so little of anything like order, regularity, or application to learning has been known. It would be equally difficult to form any definite views of our probable success, more especially as we much fear we shall be unable to continue it at all, on account of local circumstances, which may render it impossible. We allude to the breaking up of the old Kornegalle road which lies through the village; the bridges are consequently broken and the rivers impassable; not to mention that the whole way, on account of its being unfrequented, is infested with wild elephants."

On the appointment of a civil ruler to take charge of the province, the restrictions were taken off that had formerly existed. A small piece of ground was purchased, with the intention that there should be built on it a small bungaloe for the missionary on his visits, "and a native rest-house, as a shelter from the sun by day, and a defence from the wild elephants by night." It was hoped that the rest-house would attract the attention of the natives, and render them favourably disposed towards the religion that had provided for them a place of refuge. In 1822, from various adverse causes, the school was suspended: but it was re-commenced in the following year. In 1825 three or four more schools were in operation—Dambadenia, Kútágala, and Haliyála. Dambadenia was once the capital of this part of the island. Above it is a rock, about 400 feet high, nearly inaccessible, standing alone, like the home of some giant. The folk-lore of the neighbourhood presents many curious legends. There are coins found in various places in the island that are said to have been minted here, in the 12th century. The schools were visited by Mr. Gogerly, from Negombo. When he remonstrated with the people on the wickedness of some of their customs, they gave this impressive reply: "We now hear many things we were before ignorant of. How can we know what is right, unless we have some one to instruct us?" He found a race ignorant of the true God, and even from infancy taught to deny his existence, enslaved by vicious practices; and yet possessed of quickness of thought for apprehending the truth when presented to them, and promising to attend to instruction, if it were afforded. At a subsequent visit, in the same year, an elephant was shot in the road by one of his attendants. Rillegalle was again suffering from fever. The people made no objection to their children being taught the truths of christianity; the reason assigned for this by one of them being somewhat ludicrous. "A dog," said he, "will always go to the door where he has been accustomed to get food." They were heard in conversation to say that it was better to send

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their children to these schools, as the priests required so many services from them, that instead of learning anything, they had all day to tend the cattle in the field, or do some work about the temple. When Mr. Gogerly visited the pansala, the priests complained that they had suffered great loss by the establishment of the christian schools, as the children were unwilling to assist them now as they had formerly done; and requested him to interfere in their behalf, and tell the lads to return to their duty. This request was made in the wrong quarter. The missionary was only too glad to hear that the boys of the village said "No, No! we do not belong to you now," when the priests called them to perform their accustomed service.

The schools were visited by Mr. Clough and Mr. McKenny, in 1827, as a deputation, accompanied by Mr. Bridgnell, who then resided at Kornegalle. At one place the people were not assembled to meet them at the time appointed, as the messenger who was to announce their coming had been prevented from approaching the village by the elephants that were in the way. At Kaudamuna about 20 men and women collected round the school; and peeping over the half-wall, they listened with attention as they heard their children read a portion of St. John's gospel. When addressed by Mr. Bridgnell, they expressed their surprise at hearing an Englishman speak their language, as many of them had never previously seen the face of a white man. They no longer hid themselves in the jungle, when he visited their village, but ventured to come and look at him, and listen to his words.

They had now a resident minister, Mr. Wijasingha. On visiting the temple at Rillegalle, he saw a pilama image, with its arm broken off, which gave him the opportunity of expatiating on the folly of idol worship, as the image could not save even its own right arm. With the Kandian headmen, many of whom came to visit him, he had many interesting conversations. A blind man, who heard him preach, said that he was much cast down by the statements he heard; because, if they were true, he and all around him were in a state of the greatest guilt and condemnation. Another man, at Mutugala, told him that the teaching of the priests was, that he who wished to get a place in heaven must feed and clothe them, and that hitherto he had been a stranger to such glorious doctrines as salvation by faith, and the operative power of faith in producing holiness in heart and life. He found that the people were in great fear of certain demons, by some of whom they were not allowed to milk their cows; but this appears to be a local superstition, as in some parts of the Kandian country the first gift that the villagers bring to the

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white stranger is a bowl of milk. Within a few days, he and his attendants shot an elephant, a leopard, and an alligator. No danger from wild beasts would, however, have deterred this good man from remaining at his post of duty, as he had gained the confidence and respect of the people, and there were wide openings for usefulness, as many minds, wearied with the inanities of heathenism, were beginning to think that in christianity there was all that they required; but in the midst of his usefulness, he too was rendered prostrate by fever, and in a less pernicious climate had to seek restoration to health, which, after an attack from this insidious foe, often returns with slow and uncertain pace, and in some instances, never.

Some years afterwards he visited the scene of his former labours, and found that upon some minds impressions had been made, which, by the grace of God, were effectual to preserve from heathenism and impart something of the power of christianity. After meeting the schoolmasters, and speaking to them in behalf of the Lord whom it was their duty to reverence and obey, he called upon a venerable old man, resident at Mutugala, to engage in prayer; when he made known his requests to God with so much "power, energy, and spirit," as to make it evident that it was "the work of the soul." Until age came upon him, this man had been an idolator, but he now thanked God that he no longer worshipped silver and gold, stocks and stones, as he had learnt "to offer sacrifice by the atoning blood of the cross." He was afterwards baptised, by Mr. Bridgnell. At Dambadenia the people spoke scornfully of the Romanists, "for having hosts of images;" but their faithful monitor told them he feared it was only like a man that had the leprosy scorning the man who had some other disease, and that if they did not repent, they too must perish.

From the difficulties connected with a residence in the locality, as the agents of the mission, one and all, were again and again obliged to leave it, on account of repeated attacks of jungle fever, there was little satisfaction connected with the work; and one school after another was abandoned; until at last only a small allowance was made to a person in each village to attend to the school-building, and apprise the people when about to be visited by the missionary. In 1839, it was visited from Kandy, to see if it could not be more readily reached by way of Ambépussa than from Kornegalle or Negombo. To discover a nearer means of access, the missionary left Rillegalle at day-break, with a kórála, who had been educated in the mission school, as his guide. They passed the house of a man who had been killed by an elephant the week before, in attempting to drive it from his field. After travelling 10 miles,

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principally through paddy fields, they arrived at the Maha Oya, which they had to ford. They found that elephants had recently crossed the river at the same place, which had, however, retired to the jungle by the time they arrived on its banks. It was sad to find that a large portion of the best lands belonged to the temples. The kórála said that the temple service is popular, on account of the perquisites that can be gained. The various hands through which the produce has to pass gives a fine opportunity for peculation, as each person retains a share, and the actual receipts of the temple are small; but this is principally when the temple is at a distance, and the collecting of the produce has to be entrusted entirely to the lay chiefs. The people of the district were said to be still attached to their old religion; but, as in other places, they spoke very bitterly against its ministers. A further walk of three miles, and then Ambépussa was reached, on the Kandy road. Taking all the difficulties into consideration, that there is no road, and that the river is impassable except in very dry weather, it still appeared that it was an easier task to visit Rillegalle from Negombo than from Kandy, during a great part of the year.

The old man at Mutugala died from the bite of a mad jackal, which attacked him in the jungle; but of his last hours no particulars can be learnt. The people of his village manifested the usual indifference to the realities of eternity. When asked if they did not wish to become christians, they sternly said, No. When asked why, they said that it would cause them much trouble and persecution. They were told that their grand care ought to be to fear God, and not man; and they were asked if they could be content to lose the favour of the great God who made, sustains, and governs all things; and lose heaven, and perish for ever? But they said, very coolly, that they should make the best of the present life, and that it was a matter of no concern what became of them afterwards. Yet at times a better spirit was seen, especially among the women. For a long period they were too timid to attend the services in the school, but at last they ventured to come, and were sometimes seen in numbers when the missionary visited the village. They sat in all kinds of postures; some on the ground; others leaning over the shoulders of their relatives; and a few outside; but all as still as stars; and though not accustomed to the formality of a regular service, they were all ear, presenting groups that would have made a fine study for the painter, as they listened with earnestness to the strange words spoken to them by the white man.

The scattered flowers and blades of corn that rise above the

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site where some abandoned dwelling has once been, tell of former culture; and like this, morally, are Rillegalle and the villages near it. There are a few persons in them who remember the instructions of their childhood, and who know something of the power of christianity; but the land is now desolate, forsaken, uncared for; and unless something is done to stay the progress of the evil, the last flower will have withered, and the last blade of corn will be uprooted, and demonism will again spread its blasting influence over the valley, with its awful rites and destructive influences. The thought harrows the writer's heart; as he has lived in the midst of this people, and loved them with a pastor's love. On a visit paid to them at the beginning of last year, they pleaded hard not to be entirely forsaken; they said that they had had a taste of what was right, and then the provision was withdrawn from them; and this to them was the more strange, as there are now no elephants, and there is no sickness, and there is an excellent road from Negombo, almost to their very dwellings. It is hoped that before these pages are in the hands of the reader, something will have been done towards restoring to this interesting people a portion of their former privilege.

Forty years ago Mr. Gogerly thus wrote: "I conclude that there is room for christian exertion in this neighbourhood, with a moderate hope of success. It must not, however, be disguised, that the task will be exceedingly laborious; and that none but faithful individuals, who are 'good men, and full of the Holy Ghost, and of faith;' and whose constitutions are fitted for the climate (and it requires one of iron), can be expected to succeed. In no part of the island is it more necessary to deliberate, and act with caution, in choosing a field of labor; but, when chosen, never to abandon it, without an absolute necessity, than in this neighbourhood: and our cause at Rillegalle has suffered more injury from the frequent (although unhappily necessary) change of masters, than from all the fevers that have ravaged these lands. But the cause is the Lord's; and although difficulties of no mean nature exist, never were they so few at any former period. For this we ought to be thankful. Active exertion, fervent prayer, and at present a considerable expenditure, are necessary to give a fair probability of successfully establishing christianity in this land of atheists. But the earth is the Lord's, and the fulness thereof, and no doubt can be entertained but that He will raise up men qualified to occupy this part of His vineyard." These are wise words; but their spirit has not been acted upon; and, though much may be said in extenuation of what

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seems to be a culpable neglect, the position of Rillegalle, at the present moment, cannot be contemplated without extreme regret.

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13. *Kornegalle.*

When the present road was first opened to this place, it was a deadly work for the Europeans engaged upon it; and the names of Warakapala, Allow, and Hondella were for a long period mournfully suggestive of fever and its fatalities. To be appointed to reside in any of these villages was regarded as a death sentence. The town of Kornegalle, by way of Ambépussa, is 58 miles from Colombo; and it is 26 miles from Kandy, by the Galagedara pass. The railway approaches it within a few miles. It was the home of kings, some 50 years ago, and there are still a few scattered remains of its ancient greatness. Recently, there has been a return to some of the old customs of royalty, and the agent's residence, erected near the site of the king's dwelling, is called "the palace." It is difficult to tell why this exact spot was chosen as a military station, unless it were because of the associations of the past. The cantonment lay at the foot of a perpendicular rock, about 600 feet high, by which the free play of the breeze is prevented, and from which the rays of the sun are reflected upon the inhabitants beneath, with an intensity that might satisfy a fire-king. Though not always unhealthy, it is periodically visited by fever, which attacks, almost without warning, the European residents, and if it spares their lives, obliges them at once to flee from its presence. There are other rocks near, of smaller size; and there is the usual accompaniment of a Kandian city, a lake. The two larger rocks are mentioned in old grants as symbols of duration, along with the sun and moon. The summit of the highest rock, Kuruna, or elephant, is now accessible by a bridle road; but the more adventurous visitor will climb up by the face of a lateral portion, entering upon it from behind the cutcherry, and visit the unpretending temple, with its impression of Buddha's foot. When the British took possession of Kornegalle, it rose at once from a durayá village to a military station, of considerable importance and extent; with lines for the soldiers, huts for their retainers and a bazaar for the natives who provided them with food and other necessaries. The dispersion of the military began about the time it ceased to be the principal road to Kandy; and increased in extent from that period, until little more is left than a guard for the cutcherry and gaol. It is at present

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"a pretty village," with the elements of a pleasant society; its public buildings are respectable in their appearance, among which a neat little church will be noticed, built at the expence of the residents; and the roads around are diversified, and kept in good order. If the rock and the lake could be removed, it would be a desirable place of residence; and a favourite station, when the railway is completed.

When the Rillegalle school was commenced, the province, as we have seen, was under military authority, and the commandant was a soldier of some name, but not very remarkable for his patronage of anything connected with religion. In 1820 he was succeeded by Mr. Wright, as agent, to whom Mr. Newstead applied for permission to proceed further in the interior, and commence schools in other places. Mr. Wright replied thus: "I think a mission-school at this place would be more beneficial (than at Rillegalle), provided a missionary was here to superintend it. There are several European children here, and rather a numerous garrison of officers and men, of the 45th regiment, with whom a missionary could perform divine service on Sundays, which now pass by without any meeting for public worship." The way was now fairly open, and Mr. Newstead proceeded at once to take advantage of the facilities thus presented for extending the influences of the gospel. By appointment of the lieutenant governor, Sir Edward Barnes, Mr. Wright made official enquiry of the people, to discover their feelings "on the subject of English instruction," and though they manifested "the greatest indifference," yet as there was "no proof of their reluctance," he thought the experiment ought to be tried. In the course of the same year, the resident in Kandy informed Mr. Wright that the lieutenant governor "saw no objection to the proposed measure." There may seem to have been needless formality about the simple opening of a school; but it must be remembered that the interior had only recently been brought under christian rule; that the Kandians were timid and distrustful; and that Sir Robert Brownrigg, professedly the friend of missions, had hesitated to give his official sanction to a similar proposal.*

On the 13th December, 1820, Mr. Newstead visited Kornegalle, and was offered an apartment in "the only large house in

* Henry Wright, Esq. who retired from the civil service in 1840, as auditor general, having entered it in 1811, still lives, and we are certain that no cloud ever shades his brow, in his declining years, at the remembrance of what he did to promote instruction and religion in the Seven Korles.

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the place." On the following Sabbath he preached in an unfinished bungaloe, intended for a temporary hospital. The agent remarked that it was undoubtedly the first time the gospel had ever been preached in the Seven Korles by any christian minister, and he hoped it would be continued from that Sabbath for ever. The lieutenant governor had arrived in Kornegalle the day before; and on application being made for permission to erect a mission-house and chapel, he said that any part of the station that was considered most convenient for the purpose might be taken, if it did not interfere with such portions of ground as would be required by the government. The place chosen was a piece of rising ground, about 600 feet in circumference, in the centre of the population, and surrounded on all sides by public roads. There were then in the garrison about 200 soldiers; and houses were rising and streets forming, in every direction. New barracks were soon to be built. "I have never seen," says Mr. Newstead, "a more delightful spot, as it respects natural objects, in my life. It is half encircled with tremendous rocks, which are clothed with verdure, in most places to the very summit, and often saluted by the clouds. Their bases are covered with mighty forests, to the edge of the town; which is bounded on the other side by fine ricefields, and some of the most beautiful gardens I have seen in the island, producing all kinds of vegetables and flowers." The first school opened was in the pansala of a priest. Mr. Newstead having visited his temple, he complained of the wandering character of his own system; and when he learnt what was the object of the missionaries in coming to the island, he requested that he might receive instruction as to this new way, and proposed that a school should be commenced in his own dwelling. That very afternoon his residence was ornamented with large English alphabets, and spelling and reading lessons. A master having been appointed, several young Kandian students were seen seated upon mats, awaiting the commencement of the first scriptural instruction in that dark land. Soon afterwards a neat bungaloe was erected on the mission ground, in which 30 children attended daily, including several Mahomedan boys, and some of the sons of native chiefs; and in their midst were two Buddhist priests, as earnest as the younger students. A military officer kindly took charge of the school, during the temporary absence of the master. The mission-house and chapel were rising with all the rapidity that diligent oversight could impart to the work. "I have the happiness," Mr. Newstead writes on the 21st July, 1821, "to see, in two months from its commencement, the framework of a noble house, and the outline of a sweet

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garden. The whole building is up, and was covered in yesterday; and one end of it is in a forward state, that I may occupy it as soon as possible. Without doubt, it will be one of the finest buildings in the Kandian country; which is in a great measure owing to its lovely situation. A road only separates our garden from the great rock behind it, which is a delightful shelter in some seasons, and always a beauty. The front of the building is quite open, and commands a view of the whole cantonment, across a small valley. The two sides of the house command the most enchanting view of near and distant mountains, fields, and woods. From the front of the house, the garden lies on a fine slope, and is bounded by another new road. A new barrack and rest-house have just been completed, within the view, and the place is every day improving and enlarging, and with it, of course, our sphere of usefulness. The heat at mid-day is very great, but the mornings and evenings are cool. Nearly half an acre of ground, on the side of the valley opposite our house, is formed into a fine ornamental garden for the garrison, which affords abundance of wholesome vegetables."

No convenient place was yet available for divine worship; but there was a respectable gathering in English every Sabbath. The native congregation was principally composed of the children of the school, with a few females from the bazaar, from 40 to 50 in all. The Kandians were found to be very tenacious of caste, and some of them would scarcely allow a European to sit or stand above them. They were noble in their appearance, especially the old men, whose long beards and white turbans, with the huge robes of cloth wrapped round their bodies, gave them an imposing look. They were adepts in all kinds of deception, but less addicted to swearing, drinking, and similar vices, than their countrymen on the coast. The Sabbath day had hitherto been little regarded; but one Sunday evening, Mr. Wright called together a considerable number of Kandians near his own house, and told them that all government labour must henceforth cease on that day, as the command of God must be obeyed by a christian government, and they had now a minister to conduct public worship. This information was received with shouts of applause, as it was at first supposed that it was to the agent they were indebted for the privilege; but they were directed to a higher source, and again told from whom the command came. The missionary, however, was regarded with the more favour, as it was supposed that, in some way or other, their thanks were due to him for his interference. Mr. Wright was soon afterwards succeeded by Mr. H. Pennell; but before

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leaving Kornegalle, he added, by several kind acts, to the obligations under which he had already laid the mission. The Buddhist priests came "by whole ranks" to see the chapel; but even then Mr. Newstead says of them; "I may be prejudiced; but I cannot view them in a favourable light, after the instances I have seen and experienced; and hence I receive all their advances very cautiously and place no reliance upon their professions. I have one with me almost every day, whom I am trying to decipher; but I never knew one yet who was not influenced either by interest or honour. The latter they perfectly idolize, and extort the most profound respect from their deluded votaries, with as eager an avarice as they do their tithes and offerings."

The chapel was opened on the 30th of December, 1821, by Mr. Mc Kenny, who preached an impressive sermon from Matt. vi. 10. "Thy kingdom come." The novel sound of the bell collected together a large number of natives; but they retired to the school-room during the first service, which was attended by all the European residents. The second congregation was, however, by far the largest. The front rank of seats was occupied by Kandian chiefs, in their singular dresses; and to three of the principal of them, copies of the scriptures were publicly presented, with a suitable exhortation. The school children chaunted the Te Deum in Singhalese; and in the choir were some of the sons of the chiefs. This service was conducted by Mr. Sutherland. The day was one of high promise; and as the prayer was uttered, "Arise, O Lord, into Thy resting place; Thou and the ark of thy strength," it was hoped that this beautiful temple would be a witness for God to other generations. The Hon. J. D'Oyly, resident in Kandy, gave Rds. 100 towards the erection; Sir R. Ottley, Rds. 100; Colonel Tolly, commandant of Kandy, Rds. 50; Henry Wright, Esq. Rds. 50; Henry Pennell, Esq. Rds. 50; Major Martin, Rds, 30; and the Kandians, Rds. 30. In all, with the public collections, Rds. 815, were presented by different friends in the island. By successive grants, the mission premises extended 321 feet by about 200 feet, in the widest part; and a piece of land, on the Kandy road, 100 feet by 90 feet, was granted to the mission for a burial-ground. The chapel was in the centre of the principal building, with rooms at each end; and the whole was finished in the best style, and kept in the neatest order. The entire cost was Rds. 3,300: a sum so small, as to appear almost incredible to any one who saw the buildings as they were when first erected.

Soon afterwards the Seven Korles were subjected to a visitation of fever, that made the whole land mourn, with a

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loud and bitter lamentation. I record the circumstances attending it with the more minuteness, that the residents in the interior may be thankful to God that visitations so extensively fatal, and so terrific in their character, are now seldom witnessed. The interpreter of the mission was preserved, so as to be able to take care of the premises during the absence of Mr. Newstead from Kornegalle, on his visits to the other parts of the circuit under his care; but his own servant, and every one else connected with the mission, fled to the coast. The terror of the natives was indescribable. They forsook their nearest friends, and often left them to die alone. Mothers were suffered to die with no one near them; and when discovered the infant had to be taken from her lifeless breast. In one house a whole European family died; the father, mother, and two children. It was the same in the adjoining districts. One headman said, that a person might go for miles and miles around their villages, and not hear the crying of an infant; so dreadful had the mortality been among the children. In one hospital nearly 150 natives were suffering, and in a neighbouring village 16 women and children died. With one exception, every public officer in Kornegalle was attacked; and at one time there was neither agent nor commandant. In some instances there were none to bury the dead. The military were cut off by disease, or were sent to other places; so that the garrison was deserted.

In the midst of all this distress, Mr. Newstead nobly continued at his post, though himself in so feeble a state of health, that an attack of fever would almost certainly have been fatal. The class consisted of an European soldier, the interpreter, and the schoolmaster. A few wan faces were seen in the chapel on the Sabbath day, on one occasion the congregation being reduced to four. But openings were presented for schools; and an interest was excited in many minds about christianity, as was seen in their perusal of the word of God.

When on a visit to the Seven Korles, the governor, Sir Edward Paget, attended divine service in the mission chapel; and was surprised to find that there was so little difference between the Methodist services and those of the Church of England; "he could perceive none." He examined the mission premises, and made many enquiries about the schools.

The place became more healthy; but it was not considered necessary to continue the garrison, as the Kandians were beginning to be accustomed to British rule, and were more settled. The native congregation sometimes numbered 50 persons, principally adults; among whom were seen four or five nilama chiefs, and occasionally one or two Buddhist priests,

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in their yellow robes. The school never recovered from the dispersion of the children by the sickness; yet little incidents sometimes occurred, which were evidence that right impressions had, in some instances, been made. One of the scholars had to keep watch in the fields by night, as was then the custom, because of the elephants. A man was to watch with him by turns. When it came to the little boy's turn to lie down, the man observed the unusual sight of his kneeling down and folding his hands; after which he repeated certain words that he had not heard before. Next morning the man came to the schoolmaster to know what it all meant; when, from a few detached words that he remembered, the master discovered that the boy had been repeating the Lord's prayer. At the begining of 1823, several natives chiefs of rank came from various distances, voluntarily bringing their sons to place them under Mr. Newstead's instructions; accompanied by the two inconveniences to them, of having their children removed from their sight, and of paying for their support whilst thus away from their own families. This arose from their wish that their children should learn the language of the government; but it was a mark of confidence in the christian minister to whom they were entrusted, and there would be no little outcry from their female relatives of every degree when they had to leave the family mansion. There were 80 children, in the four schools of Kornegalle, Nallowa, Getuwána, and Tittawela.

In November, 1822, the new lieutenant governor, general Campbell, was pleased to announce that Mr. Newstead had "the sanction of government to comply with the wishes of the people, whenever sufficiently expressed, for schools being erected among them." This notice, through the kindness of Mr. Anstruther, now the agent, was translated and posted up near the cutcherry; the intention and proceedings of the mission by this means becoming known to the Kandians who came from the most distant parts of the province. On Christmas day, 281 persons, nearly all of whom were Kandians, were present at the service. The children were afterwards catechised, when it was seen that many of them understood the sermon, and remembered the outline.

Mr. Newstead returned to England, in 1824, on account of the failure of his health; and though he has not since then visited the island, his name is still, after an interval of 40 years, remembered with gratitude and esteem. He has relinquished the more active duties of the ministry, after exercising the pastorate in some of the most important towns in England, and retired to Boston Spa, in Yorkshire, where we trust his last days will be as tranquil and happy as his first were active and

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useful. He was succeeded, in Kornegalle, by Mr. Sutherland, whose position was one of great trial, on account of the continuance and increase of the fatal fever.

Every European, without exception, in this and the contiguous districts, was under the necessity of abandoning his station; but to many of them change of air afforded no relief, and others became victims to the disorder before their removal could be accomplished. Among the latter was Mrs. Audain, wife of the commandant, a woman whose profound piety and amiable disposition rendered her a universal favourite. Throughout her protracted affliction she manifested the utmost submission to the dispensations of Providence; and was frequently found in prayer, asking that her strength might be proportioned to her day. On one occasion she fervently supplicated the divine blessing on every member of her family, on missionaries of all denominations, and on all heathen nations; and then, turning round as if composing herself to rest, she concluded by saying, "Now, I commend myself into the hands of God." A monument was erected to her memory in the graveyard of the mission.* It was calculated that in the Seven Korles alone, 10,000 of the inhabitants were numbered with the dead. In one village visited by the missionary, every individual in it was suffering from the disease; and in another, 73 adults and 10 or 12 children died. For some time, Mr. Sutherland concentered in himself all the offices of the station; and he was afterwards presented by government with a piece of plate, in acknowledgment of his services.

* For the benefit of my young friends in the island professing religion, who, when invited to partake in the merriment of the festive hall, find it so difficult to say, No; I will record an instance of decision they will do well to remember and imitate. The elder daughter of Major Audain, a young lady who had consecrated herself to the service that made her mother's deathbed happy, was married to the governor's aid-de-camp; and there was a ball and supper at King's House on the occasion. Sir Edward Barnes was wishful to lead off the ball with the bride; but she refused, stating the reason why she declined the honour. His Excellency went at once to his aid-de-camp, and said "F—, what is this? Your wife says she won't dance." The young officer replied, that in such matters he did not intend to interfere with his wife's inclinations, as he wished her to have her own way. There was a momentary confusion; the hero of Waterloo was at fault; but it was soon over; and at the supper table Sir Edward proposed the health of captain and Mrs. F—, in his kindest manner, with the expression, somewhat facetiously told, of his best wishes for their future happiness and welfare.

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As the ravages of the fever still continued, with scarcely any abatement, Mr. Sutherland was withdrawn from the station. The schools were deserted, and the congregations scattered. It was visited in the following year by Mr. Gogerly; but during his stay, the thought was most depressive to his mind, that the people whom he addressed would not again hear the name of Christ for several months, except in the course of school instruction. Mr. Hume resided here in 1826. In the following year he was succeeded by Mr. Bridgnell, as it had been decided that on account of the unhealthiness of the place, it should only be occupied one year by the same person. On the first Lord's day he could not succeed in collecting a congregation; but on the second, 10 were present at the English service, and 15 at the Singhalese. The English regiment had been succeeded by a detachment of Malays. A few days after his arrival, he set off into the country, and the first thing that arrested his attention on going out was the ravages made by a wild elephant the night before. Its footsteps were traced from within two yards of the mission-house to a rice-field, a considerable part of which it had destroyed. A leopard had been shot in the mission-garden, in the previous year, by Mr. Hume. On visiting the village of Getuwána, he found that every woman in it, except one, had a plurality of husbands, usually three or four, but in one instance, five. The custom was professedly kept up to prevent the division of the family inheritance; but the judicial agent found that it was cause of endless and vexatious litigation; and in the Ordinance, No. 14, of 1858, it is declared to be "a great hardship and oppression on the industrious classes, and the frequent cause of litigation, leading to murders and other great crimes." The men who were at home seemed entirely indifferent to the interests of religion. They said they could believe nothing about the future world on the testimony of others; but as they are of low caste, they were pleased that any one visited them and sought to instruct them. "We are jackals," they said, "but you are men."

On the retirement of Mr. Bridgnell, another missionary was stationed at Kornegalle, for one year, and after the end of 1829 it was no longer the residence of a European minister. As the bazaar was nearly deserted, and the persons who knew English were few, no congregation could be collected worthy of the name. There was a school in which were a few respectable Kandians, but the prevalence of fever made it difficult to collect as many children as would warrant its continuance. It is believed that it is to one of these youths that Forbes refers

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in a note, when speaking of the chief Madugala, who was beheaded for rebellion.*

As it seemed to be a waste of strength and money to continue the station, after it had been comparatively abandoned, both by Europeans and natives, Kornegalle was struck from the roll of the Wesleyan mission, and the mission premises were disposed of to the government, to be used as a court-house, reserving its use for divine service, if required, on the Sabbath day. But the mission court-house has since been superseded by a more convenient erection; and now the foundation is all that remains of what was once a pattern of neatness and taste, as to the dwelling, and a place often hallowed by the divine presence, as to the chapel. The cocoanuts planted by Mr. Newstead are now towering trees. There is a respectable congregation in the church every Sabbath day, and a Sabbath school is taught by kind and efficient teachers. There are two government schools, one for boys and the other for girls. It is occasionally the residence of a Church missionary, and in some of the villages not far distant a number of Kandians have embraced christianity, and are under the care of the Rev. J. J. Jones, whose knowledge of the colloquial Singhalese probably surpasses that of any other European missionary who has resided in the island. Happily, though no longer a Wesleyan station, on taking leave of it, there is no need for the regret that lingers around the name of Rillegalle.

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14. *Kandy.*

This is the capital of the interior provinces of the island, and was the residence of the last native king at the time of his deposition. It is called by the natives Maha Nuwara, the great, or principal city. It is distant from Colombo 72 miles; from Trincomalee 113; and is 1600 feet above the level of

* "The eldest son of Madugala, a boy about six years old at the time of his father's death, having been educated at one of the missionary's establishments, was afterwards admitted into the office of government at Matali, as a volunteer, where he proved himself useful and intelligent. He was then removed, and received a good appointment in the revenue department. Soon after his promotion, having proceeded to his native village to take possession of his father's lands, which had been restored to his family, in an unlucky dispute with his aunt having used some disrespectful expressions, her husband cleft the young man's head with an axe which lay near." Forbes's Eleven Years in Ceylon, i. 52.

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the sea. The present population is estimated in Ferguson's Directory at nearly 15,000. The climate is warm by day and cool by night; hailstones have been seen dancing in its streets; and there is more rain than in Colombo, the annual average being 90 inches. When taken by the English, notwithstanding the dignity of its name, it was a poor forlorn place, with mean mud houses, having small windows, and covered with thatch of straw. The palace, with the other public buildings connected with it, was the only exception to the general wretchedness of appearance presented by the royal city. To this succeeded a more respectable town, and of greater extent. A third soon afterwards arose, of an entirely different character, with buildings of greater pretension, covered drains, crowded streets, stores in which every article that the planter can possibly want may be purchased, and native shops in which the wants of his coolies can be supplied to the same extent. There are banks, barracks, library, hospital, gaol, post-office, and all the other requisites of a civilized settlement. The second town had no church, service being held in the old audience-hall of the king, in which the carved capitals of the teakwood pillars are worthy of notice. The present town has a government church, a mission church, a kirk, and a Baptist chapel. The Romanists have had a chapel here from the time of the Portuguese. The Church mission premises are admirably situated, and present a model of neatness and convenience.

The Pavilion, the residence of the governor during part of the year, is an imposing building, and if finished on the plan of its original projector would have been magnificent. The agent of government lives in part of the old palace. Near it is the temple in which the tooth-relic is kept, regarded by the natives as the palladium of the government that has it in possession. The history of this relic is full of interest, from the veneration in which it is held, the strange positions in which it has been placed, its disappearances and re-appearances, its destructions and restorations, and the scenes that have been witnessed at its exhibition, striking when held under the native dynasties; equally so, but sad and humbling, when held by the British government. It would be of still greater interest, if it could be supposed that it ever belonged to the Tathágata, and assisted him to speak to the multitudes who thronged to him for instruction, or to masticate the pork by the eating of which he died; but if it was ever attached to any kind of jaw at all, those who have seen it say that it must have been that of an alligator. The burial ground of the kings was formerly a sanctuary for criminals. Kandy is a delightful place of residence. There is a ride round the lake,

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formed about the beginning of the century, surrounded by hills on which pleasant mansions have been built, and having a tiny island in it, where once the hareem of the king was kept. From the Kundasála road there are splendid views of mountain scenery, and on the Colombo road the botanical gardens at Paradenia are an object of attraction. From many favourite eminences, the visitor can look upon the busy city below, or watch the resting of the distant clouds as they seem to repose on the masses they envelope. The general appearance of the uplands around the city has been altered by their cultivation for coffee. They have lost the grand appearance they presented when crowned and covered by the primitive forest; but the pleasant associations that the coffee tree brings, about the gathering of wealth, and the comfort of home, and the presence there of loved ones, were then wanting.

The Wesleyan missionaries were long importuned to occupy Kandy, by numerous converts from their stations upon the coast, who had become residents in the city. The hesitation to comply with this request arose from a reluctance to seem to interfere with the work of the Church mission, as its agents were the first to enter into the field, and were most indefatigable in their attention to the spiritual interests of the people, of all classes. But in 1836 it was directed, by orders from home, that the place should be taken up. In March of that year a European missionary arrived in Kandy; but for some time he had great difficulty in procuring a suitable residence. In July, however, a large house became vacant, most eligibly situated, on the side of the esplanade, opposite the tooth temple. There was ample accommodation in it for a dwelling-house, a chapel, and a school. It had formerly been the residence of the first adigar, who had been accused about three years previously of rebellion, and though the verdict was, "not guilty," the government thought it proper to deprive him of all his offices. The English congregation was good from the commencement, and some of the officers here stationed and their ladies occasionally attended the service, which gave great encouragement to the men. Among the burghers, the cause was equally promising. They remembered the instructions of their earlier years, and it was found that there was scarcely a station of any importance in the interior, in which there was not one or more of the former scholars of the mission, employed in situations under government, many of whom were faithful witnesses for God. But no native congregation could be collected, beyond a few of the former friends of the mission. The Singhalese-speaking population was estimated at not more than one thousand, nearly all of whom were temporary

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residents, whose aim it was to save as much as they could, in the smallest possible space of time; and this seemed to be the exclusive object of their lives, without any reflection whatever on the realities of death and judgment.

A visit of observation was made to Ratnapura, to see if there were any better openings for native work in that neighbourhood. The missionary had to perform nearly the whole journey on foot, a distance of one hundred and sixty miles, as the road was then impassable by any other method. The leeches were a great annoyance; he had 42 bites the first day, and afterwards he was unable to count the number. He had to wade through water, many miles in all, and to pass torrents over bridges made of a single tree, that shook at every step, with no defence whatever at the side, or at best a dangling creeper. There was then no christian school in the extensive district of which Ratnapura was the head. The people expressed themselves as willing to receive instruction, if placed within their reach. An artilleryman living in the fort said that for nine years he had not had the opportunity of attending a christian service. The prospects of usefulness were reported as encouraging; but no one was ever sent to occupy the station.

The missionary was removed from Kandy to the coast, after residing there one year, in consequence of the return of Mr. Clough to England. Meanwhile the station was occupied by Mr. Poulier, who had a school taught at his own residence, in which were 15 girls and 10 boys. A man who had been notorious as a drunken father and a curse to his family was converted, and began to meet in class; and the gratitude expressed by his wife for their altered circumstances was a proof of the great change that had been effected.

In 1839 the same missionary returned to Kandy. There was the old difficulty, in procuring a suitable place for a sanctuary; but when a room had been fitted up, though inconvenient, it was well attended at the English and Portuguese services. A few natives from the coast appeared to be most decided christians. One of the members was exceedingly zealous for God, and, his wife, a Kandian, was his help-meet in all good works. In his leisure hours he taught a school, without any earthly reward; and in calls to visit the sick, and other similar offices, he had frequent opportunities of usefulness among the people, which he was ever ready to embrace. They had a weekly prayer-meeting in their house, sometimes attended by 40 persons, most of whom were females. A blind Kandian boy was baptised, who had been brought to a knowledge of the truth, principally by means of what he heard in the

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Sabbath school. He could repeat nearly the whole of the first catechism and several chapters in Matthew, that had been taught him by his relations at home. In the prayer-meetings he was a great assistance, as he prayed with great propriety and simplicity. Though unfavourably situated, he retains his religion to this day.

Several schools were commenced in Udanuwara and Yatinuwara. In nearly all the villages individuals were met with who had gained some previous knowledge of christianity, by the perusal of tracts they had received; so that where it was supposed there would be an entire ignorance of the gospel, or an opposition to it, an interest was found, unexpectedly, in its favour. The females, especially, welcomed the agents of the mission to their villages, and expressed, in some instances, an eager desire to hear the christian bana, that they might compare it with their own, and ascertain the reality of its claim to superior merit. At Elladetta, the residence of the raté-mahatmayá, the school was opened by the agent of government, who delivered an address to the people assembled, on the subjects of enterprise and education. It was at this place that Robert Knox lived, at the time he made his escape, after a captivity of nearly 20 years. At Pettiyagoda, on the conclusion of one of the services, the headman said; "The people are dissatisfied with the wihára worship; they are dissatisfied with the déwala worship; they are indifferent to christianity; they live like brutes; but if you come again and again, and instruct us in these things, we are willing to hear, and shall be able to learn." At Lankátilaka the people said that they deprecated compulsion, and had some fears that the missionary had been sent by the government to convert them by force; but that if he would patiently instruct them, they would not object to see their children embracing his faith, though as to themselves it would require great effort to induce them to forsake the religion in which they had hitherto lived, and which was also the religion of their fathers. The grand aim of all this exertion and expence, conversion, was openly avowed, and it was met by the people with frankness, and in a spirit that augured well for future success.

The outstations were not forgotten. At Kornegalle the truth was once more proclaimed in the old mission-house, to the agent, district judge, and about 30 other persons. At the request of the governor's family a visit was paid to Nuwaréliya. On returning, the missionary writes: "We had to wait a little time near the ruins of the fort at Maturata, until a place could be found for our reception; and I could not forbear thinking of the strange contrasts in my missionary life—yesterday the

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guest of the right honorable the governor; to-day, my legs and feet streaming with blood from leech-bites, wet, weary, without food, and without a shelter."

The most important effect arising from the temporary establishment of a Wesleyan mission to Kandy was, the exposure of the unhallowed connexion then existing between the British government and the various superstitions of the island, especially Buddhism. This will be explained by the insertion of a few extracts from a pamphlet published in October of the same year.*

From the time that the British government took possession of the interior, it exerted the same authority in religious matters as had previously been exercised by the Kandian king.

1. The principal priests of the interior were appointed by the governor, and held their offices *bene placito.* On the abolition of compulsory labour, by an order of the king in council, no change whatever was made in the tenure of the temple lands, the same rights being still valid, and the same services due. The temple lands were still free from all tax, with the exception of some trifling services, which were also required from them under the Kandian kings. The office of priest is, therefore, frequently connected with great influence and emolument, excites ambition, and is the object of intrigue. Two maha náyakas, three anu náyakas, and fifteen náyakas, received their warrants of office under the sign manual of the governor, as the representative of the queen.

2. The priests of the palace temple, in Kandy, were confirmed in their appointments by the British government. The tooth-relic was in the official custody of the English agent, the keys of the room in which it was kept were lodged at his house, and the key of the karanduwa in which the relic was immediately deposited, was also in his possession. For the purpose of opening and closing the temple, and other temple services exclusively, an arachy was appointed by the agent, who received from government a monthly allowance of thirty shillings. In May, 1828, there was a public exhibition of the relic, and the agent said expressly, on another occasion, "the superintendence of that ceremonial officially devolved on me." The relic was guarded, whenever the room was open in which it was kept, by a soldier of the Ceylon Rifles. The priests of the palace, who were confirmed in their office by the agent, were in number forty. From information given at the trial of the adigar Molligoda for rebellion, we learn that, the cognizance

* The British Government and the Idolatry of Ceylon. pp. 67.

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of government extended to the chief priest in his official capacity—that the second priest was dismissed from office "after trial before council,"—that there were stipended priests—that these stipended priests were selected by the British agent—that the agent passed his judgment on their "sacerdotal qualifications"—and that the agent could interfere with the appointment of the priests in taking their turn of duty at the málagáwa, a temple devoted to the worship of Buddha.

3. The basnáyaka nilamas, or lay chiefs of the principal déwálas, were appointed by the British government. The nilama appointed the kapuwás, or demon-priests. The warrant of his appointment to office was given by the agent, and not by the governor. The names of the kapuwás whom he appointed were mentioned to the agent, whose approbation was necessary to confirm them in their situation.

4. The British government granted a monthly allowance for the support of Buddhist priests. Among others, the two priests who officiated at the málagáwa temple received three shillings each from the cutcherry, with an allowance for salt and oil.

5. The perahara procession at Kandy was principally got up at the expence, and by the command, of the British government.

6. The British government was at the expence of other festivals, both Buddhist and Brahmanical.

7. The British government paid the expences of a ceremony which consisted of invocation by a devil-dancer. The vouchers for the payment of this item were written in the usual form. Among the particulars at the head of the receipt it was stated, in so many words, and no mistake, "For the *Devil Dancing* called Waliyakoon." The voucher was to this effect: "Received from the Honourable the Government Agent for the Central Province, the Sum of......being in full as per above account of particulars......for Her Majesty's Service." Thus, there were annual invocations of evil spirits, both in Kandy and at various outstations, which were paid for, from the government revenue, by a British agent, expressly—numerous vouchers testifying to the same—"FOR HER MAJESTY'S SERVICE."

The commencement of this strange association with some of the worst forms of idolatry was when the convention was held between the governor and the principal Kandian chiefs, on the 2nd of March, 1815, at which time it was declared that "the religion of Buddha, professed by the chiefs and inhabitants of these provinces, is declared inviolable, and its rites, ministers, and places of worship are to be maintained and protected." These concessions were begun thoughtlessly, and continued carelessly; but they were an offence in the sight

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of God. The pamphlet was published in England; other pamphlets followed; the matter was taken up by the home government, and a stop was put the more reprehensible of the usages arising from this unholy alliance.

At the end of 1839, the missionary was again removed to the coast. The Wesleyans have now no station in any part of the old kingdom of Kandy, their churches upon the coast requiring all their time and care; but to the interests of the interior are attended to by the agents of other missions.

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15. *Welletwatta.*

This village is about four miles from Colombo, on the south, and its name first appears in the school report of 1818, when it was regarded as a link in the chain of schools extending from Colombo to Caltura. Two sermons were preached in it weekly. One of the missionaries, after preaching here, had to go to another appointment. On his return, he was surprised to see a table set out on the road side, under a tree. Some native women, thinking he would be faint and thirsty, had prepared for him a cup of tea. Whilst he was partaking of it, they related to him, with streaming eyes, the happiness they had felt in listening to the sermon he had preached. A class was formed, and several persons gave evidence that they had received a change of heart. The schoolmistress was the wife of a mohandram. In the schools were 64 boys and 23 girls, with an average attendance of sixty. A poor woman, who had been much devoted to demon worship, sent her little girl to the school, and herself began to attend the services. The impression made upon her mind was so powerful, that she gave up her accustomed visit to the temple; but carefully put on one side her usual offerings, intending to present them when she could do it with less fear and remorse. The struggle in her mind continued for some time, but she told no one about it, until, one night, she was so affected under a sermon preached by Mr. Wijasingha, that she got up in the midst of the congregation, and declared the whole matter; after which she ran home, to fetch the little store intended to be given to the devil, and throwing it at her teacher's feet, insisted that he should take it, and devote it to the cause of God.

In the following year the members of the class, who were principally females, had to endure a great trial. Smallpox was raging, and the kapuwás were sent for by the people of the village to perform the usual ceremonies. Nearly the whole

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village, old and young, presented offerings to Pattini Déwi; who is invoked in this disease. Some of the parents of the children in the school compelled them, by threats and punishments, to join in the ceremony. But in other instances the children successfully resisted all the wicked efforts of their relatives to force them to do wrong. The kapuwás said that they would induce the demons to drag the people out of their own houses, and inflict on them serious injury, if they sent their children to receive christian instruction. As it was contrary to the law to hold a ceremony of the kind in which the people were engaged, an order was obtained to stay their proceedings, and demolish their place of offering. For some time no one could be induced to carry the order into effect, until the headman set to work himself, and, by the help of his servants, soon brought the whole to the ground. But the demon priests continued their pretended divinations and enchantments, and declared that the headman would die in twenty-four hours. Hundreds of people went to witness what they supposed would be his awful death; but after the appointed period was over, he was still alive and well. They then said that he would die in eight days of hydrophobia; but this prediction was equally unfulfilled, though his neighbours carefully watched him, and in no little fear. The indignation of the village then turned upon the class members in a torrent of invective and abuse, as being the cause why they had been disappointed in holding their ceremony; but they all stood their ground well. Mr. Wijasingha, when passing through the village, was pelted with stones and other missiles, more unpleasant than hurtful, as the earlier Methodist preachers had been before him, in another land. The agitation continued for some weeks; but it then subsided, and the services in the school went on without further molestation. The mistress had the elder girls at her own house every evening, to read the scriptures with them, and sing and pray.

It was no wonder that the devil was becoming alarmed, lest the prey should be taken out of his hands, as instances of real good were occurring, most gratifying to his enemies. There was in the village a notorious gambler and cock-fighter, who went one night to hear Mr. Wijasingha, and the word came with power to his soul. He became greatly alarmed when he saw the danger he was in; and lest he should be tempted again to do wrong, on going home he at once cut off the spurs of all his fighting-cocks, and resolved upon leading a new life. At another time, during the sermon, two old women cried out aloud. The text was, "There is therefore now no condemnation," Rom. viii. 1. After the service Mr. Wijasingha spoke

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to them, when they affectionately embraced him, and said with tears of joy, "There is now not any condemnation to *us*, for Christ Jesus has made us free: we now feel peace with God and all mankind." There was, nevertheless, a long struggle with the evil influences that were at work, as the kapuwás had entered into a league to drive the missionaries away from the village, as well as to root out every vestige of christianity. But amidst all these adverse influences, there were a few who were neither alarmed by threats nor seduced by false promises. These were watched over with tender solicitude. When it was feared that the school would have to be given up, one of the headmen offered to pay the whole expence of its continuance. In 1822 there were nine members of society, who built for themselves a convenient class-room, and one of the young men wrote with chalk upon the door the rules to which they were to attend.

The class was continued, but the other services were only held occasionally, until the year 1845, at which time Don Louis, who had formerly been connected with a regiment of Singhalese soldiers, came to reside in the village. When resident in Kandy, his soul had been converted, and he now felt uneasy from being without the public means of grace. He, therefore, prevailed upon some of his friends to build a small place as a chapel, and then presented a request to Mr. Gogerly that some one might be sent to instruct them in the things of God. The man in whose garden the place of worship was built, though formerly he had been a noted gambler, was brought to a knowledge of the truth, and several members of his family became consistent christians. Soon afterwards Mr. David de Silva went to reside in the village; the congregation greatly increased; and the work was so prosperous that in the same year a permanent chapel was erected, near the highroad leading to Ratnapura. The class increased to 23, and some of the females began to pray in public. In 1847 there were 33 members; but the records of the mission about this period cannot be read without great pain. The thombo was set up against the gospel; and names and forms, against instruction in righteousness. There was opposition, also, from a man of influence in the village, who was an extensive arrack-renter, and encouraged every kind of vice, whilst he persecuted those who were wishful to lead sober, righteous, and godly lives; and as nearly every family in the part of the village where he lived was, in some measure, dependent upon him, he prevented many from becoming the servants of Christ. His wife, on her deathbed, left her jewels to the Buddhist temple, as she said that she had no daughters on whom to put them; since which

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event he has been the more zealous in the support of the dreamiest and dreariest of all creeds. The poverty of the people renders it necessary for a large portion of the women to be from home nearly every day except Sunday, either taking the produce of their small gardens to the market, or picking coffee for the merchants in their stores. The week-day services are, in consequence, very thinly attended; there is no opportunity of giving private instruction in their homes; and they are tempted to employ the Sabbath in other occupations than attending the house of God. In the stores, where large numbers of persons are collected together, of every grade and character, the conversation is often of the most licentious description, by which all minds are polluted, and the unmarried females, at an early age, learn the ways of sin.

The work had become extensive in 1858, as there were then 400 families nominally connected with the mission, including more than a thousand adults. The whole of these, as well as the heathen, were regularly visited by Mr. de Silva, and the gospel was preached daily from house to house. There were a few expulsions during the year, but others had been gathered in from the world, and the result was, a slight increase of church members. By a boundary agreement with the Church missionaries, one or two villages were handed over to them. The arrangement was mutually advantageous; and though it tended to unsettle the minds of the people, for a time, in some places, it opened out new fields of usefulness to both missions. The year 1862 was one of unusual agitation and great trial. The lectures delivered by the buddhists against christianity, the death of Mr. Gogerly, and the taking away of certain privileges that had previously been conceded to christian ministers by the government, gave the heathen a new impulse, and they used every means in their power to regain their lost ground, and to throw obstacles in the way of those who were seeking to spread the influences of revelation. But though the insincere were led astray, the rest became more decided and consistent. The congregations were kept up; the prayer-meetings were well attended; and at a lovefeast, which was a season of great comfort and special grace, fifteen persons gave an account of their conversion to God, and related their religious experience.

In the same circuit, on the other side of a canal, is the village of Kalubowilla. It is famous for a garden of pine-apples, extending to many acres. In good fruit seasons, pine-apples can be bought here for a farthing each. It was when returning home from organizing a school at this place that Mr. Harvard was seized with an illness that obliged him to return

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to England almost immediately afterwards. When the school was opened, in November 1818, the missionary had some difficulty with the people, from their eager curiosity and want of order, as they seized upon every article he had brought with him—penknife, books, and paper, and he had to be very peremptory with them before they would keep their places or cease to crowd around him. Each boy was to answer to his name. The awkward attempt of the first boy to say "Yes, Sir!" occasioned a rude burst of laughter; and it was long before any thing like discipline could be maintained. "The school is built," says the Report, "on the side of the new road which was lately cut into the Kandian territories, and is quite off in the jungle, in a place where the inhabitants appear to have had very little attention paid to them. When it was opened, nothing scarcely could exceed the wild strangeness which both the children and their parents manifested." There was one family that bade fair to become a model in all that is excellent and comely, but the principal member of it yielded to the temptation of romanist wealth. After the labour of seventeen years, there were only seven persons in the class. The master was a good singhalese scholar, which attracted the children of many heathen parents, until they were drawn away by two buddhist priests, who established themselves in the neighbourhood. He was very zealous, but sometimes did not act with judgment. He had learnt something of astronomy, and was one day giving his neighbours an idea of the solar system. At first they heard him patiently, but when he mentioned the rotundity and revolution of the earth, it appeared to them to be such glaring nonsense and absurdity that they would listen no longer. To prove the utter impossibility of what he had gravely asserted, they said, "If the world turns round, tell us how it is that the water does not run out of the wells?" This question posed him, as he could give to it no reply.

In 1845, on Mr. de Silva's appointment to the circuit, the adult congregation rose to an average of about a hundred, and there were 49 persons in society. Many of the new members were young men and women who had been educated in the school, with a few who had attended the schools of the Church mission, in neighbouring villages. Yet religion has never taken deep root in the hearts of this people, and though the congregations are sometimes large, there are few cases of conversion. The circumstances in which they are placed are unfavourable to piety. Many of the women are employed like those at Wellewatta. The men gain their living by hiring out their carts; sometimes to convey property to different parts of the island, and at other times to work in

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the fort or at other public places. By this means they are, in some instances, away from the means of grace for long periods, and are exposed to powerful temptations. Mr. Paul Rodrigo, the present minister, has collected subscriptions for the building of a chapel, in the stead of one erected by his predecessor, which fell in, at a time of heavy rain, before it had been used for divine worship.

A village of chunam-burners, not far from the minister's residence, has received much attention, and great pains have been taken to win the people to seek the kingdom of God; but hitherto with little effect.

The worthy schoolmistress at Wellewatta, amidst many trials, retained her confidence in God, and in death looked to Christ as her Saviour. Among those who now meet in class, there are members of the family that first welcomed the missionaries to the village. And it is pleasant, when the lovefeast is held, to hear with what affection one and another speaks of those who have formerly instructed them in the things of God. An impression has been made for good upon the people generally. They were formerly famous for their attachment to horn-pulling; but this vile ceremony, by common consent, has been, in a great measure, banished from the village.

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16. *Galkisse.*

In one of the first preaching excursions made by the missionaries, Mr. Harvard addressed the natives of this village, from Rom. xv. 4, when the governor and lady Brownrigg were present. "The governor, on our application, erected a church here at his own private charge, is consequence of his country residence being situated in its vicinity. The sacred edifice stands a monument to the enlightened benevolence of the truly christian governor." Thus writes Mr. Harvard, in 1823. After that time a magnificent mansion was erected at Galkisse, by Sir Edward Barnes, which, however, was never permanently occupied as the governor's residence, and is now in private hands, half patchwork and half palace; and the church has been superseded by a more modern erection, in which service is performed by a native chaplain. There was a school here in the time of the Dutch. In 1721 the master's salary was increased to two rixdollars per month, and in 1725 it is described as being "well-advanced." The village is six miles from Colombo, and the road is said by Percival, who calls the place Galgieste, to be "very sandy and woody."

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The commencement of the present work at this place and its neighbourhood was through the instrumentality of a woman from another village. There was a girl at Korlawella who became alarmed on account of sin, and was reported by her relatives to be mad. When visited by Mr. Peter G. de Zylva, he soon found out the real nature of the disease, and pointed her to the great Physician, who was able to heal her and give her peace. It was not long before her sorrow was turned into joy, and she was made happy in a sense of God's forgiving love. She had a sister, who was made a partaker of the same blessedness. This sister married, and came to reside at Galkisse. As there were then no Wesleyans in this village, she was recommended by her pastor to attend the services in the church. She did so; but was then surprised to learn that the Wesleyans, through whose instrumentality she had been saved from sin and condemnation, were "schismatics," "unauthorised teachers," and even something worse than what is implied in these hard names. She was, however, told, by the same pastor, to overlook what might be calculated to offend her, and bear in mind that both her own church and the one she now attended offered to God the same prayer, "Our Father, which art in heaven." She went cheerfully to Morotto on the Sacramental Sabbaths, as she said that she had been accustomed to walk much further when she visited Calany, in the days of her heathenism. When Mr. de Zylva visited Colombo, he frequently called to see her. One day her mother-in-law, a confirmed heathen, brought a charge against her for disobedience; but when it was enquired into, it was found that all her fault was, that she had refused to join in the preparations that were making for an almsgiving at the dewála. The old woman was told, that in all things relating to herself, her son's wife ought to obey her elder relative, but not in anything that was contrary to the law of God. As Mr. de Zylva's conversation was principally on religion, when he called, one neighbour and another would come in and listen; and at last they entreated him to preach to them. Though pretty well occupied with the duties already on his hands, he complied with their request; a regular congregation was by this means formed, which was at first attended to from Colombo; but after some time Mr. David de Silva was appointed to reside here, who remained a few months, and then Mr. Wijasingha took his place, and has continued here to the present time. The minister in charge of the circuit still resides here, but we have at present no school nor place of worship in Galkisse proper. It was found that nearly all the persons who attended the service commenced by Mr. de Zylva came from other places.

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in consequence of which it was thought better to carry the gospel to their several villages, as being likely thus to exert a deeper and more extended influence.

There are three principal chapels in this circuit—Ratmalána, Karágampitiya, and Pepiliyána. Near the eigth mile-post, on the Galle road, is the village of Ratmalàna. A school was commenced here in 1820, when it was found that the children were extremely ignorant, as scarcely any of them knew their letters. For a time everything appeared to prosper. The congregations were good, and the children were intelligent and more than usually anxious to learn. But within two years, from some unexplained cause, the school was discontinued. It was subsequently re-commenced; and we have now two good schools in the village, and an interesting congregation. There are six buddhist temples in the neighbourhood. The priest is seen daily, waiting for his dole of food at almost every door; the bana maduwas are attended by thousands; and the roads are often thronged by tumultuous processions, with flags and tomtoms, on their way to the temples with offerings of alms; yet in the midst of this deep darkness, there are a few who are seeking to fulfil the Saviour's words, "Ye are the light of the world."

Not far from the residence of the minister, near the road to the interior, is the village of Karagampitiya. The chapel is frequently crowded when service is held, and the attention of the people is most exemplary. The word is accompanied with divine power, and the presence of the Lord is felt in the rich and holy influence that attends its deliverance. Not long ago one of the members of the class died, with a hope full of immortality. She was greatly afflicted, and suffered much pain, but was perfectly resigned to the will of God. When visited by Mr. Wijasingha, on the day before her death, she said, "I fear not to die, for I am going to my Saviour, to be with him."

A large chapel was opened at Pepiliyána, by the Rev. F. Jobson, D. D. in 1860, on his way from Australia to England. It is intended as a central place of worship for several villages. One of these villages, Bellantota, was a stronghold of buddhism, and the priests were greatly revered by the people, as the expounders of their sacred books, and the instructers of their children. But a distribution of tracts, and of Mr. Gogerly's great work against Buddhism, awakened a spirit of enquiry. The young people of the congregation were particularly zealous in their efforts to maintain truth and expose error. The cry was raised: "The false fire (meaning christianity) will destroy the truth." Twelve priests were

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brought to reside in this village and Attidiya; who, by their efforts, confirmed a few in their heathenism, but they made no impression on the part of the community professing christianity. A few young men were accustomed to meet together for prayer, and for the reading of the scriptures and works connected with the buddhist controversy. Among the class members, at the same time, several were in distress because of their sins, and some were rejoicing in the consciousness of pardon through the atonement of Jesus Christ.

In the villages of Kottáwa and Homágama the work is principally carried on by a zealous local preacher, who walks several miles to attend to an appointment every alternate week; and near his own home has a congregation to whom he ministers every Sabbath, without receiving any payment for his services from the mission, but looking for his reward at the resurrection of the just.

At Dehiwala, the government schoolmaster, who was baptised by Mr. Clough, and has recently been made a mohandram by the governor, has written several tracts, that have been well received by the people, and done much good.

For some time after the station was occupied by the Wesleyans, there were no other services held in the neighbourhood; and there were no schools, with the exception of the service and school connected with the church at Galkisse. It was customary for the proponent to visit some of the villages once in the year, when he married or baptised all persons whose names were given in by the thombo holder. But when the government gave to others the privilege of keeping a thombo, the wrath of the former registrars was aroused, as their craft was in danger. The zeal they put forth to preserve their status and influence was worthy of a better cause. They called upon others to come to their assistance, and wherever this further power is exerted to spread christianity or save souls, the Wesleyans will rejoice in the success of the men by whom it is wielded—but no further. They will be firm as the granite rock in their opposition to those who seek to win over the members of their well-instructed congregations to a mere name or party. It will be an unspeakable blessing to the island when government has nothing to do with the registration of baptisms, and the registration of marriage shall be confined to the civil power alone, as a legal act, affecting the rights of inheritance.

At the beginning of the present year Mr. Wijasingha, after a ministerial course of great lustre, became a "supernumerary," and was succeeded by Mr. de Zylva. In his farewell letter to the district-meeting he says: "I have made up my mind, if

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all be well, to live near to my station; and by God's help hope to be able to render some little assistance to my successor, and thus serve my God to the end of my existence; which, in all human probability, cannot be long. I must express my regret, in not being able to be present at the ensuing meeting, and have seen and spoken to the brethren in person; the more so, as I feel myself fast approaching to a close. But may the will of God be done. I have been present at 44 district meetings of our society; and have invariably experienced much kindness from the brethren, and as truly felt happy in their love. Allow me, therefore, in gratitude, to thank them for their past kindness, and bid them farewell, with my sincerest and best wishes for their future well-being and continued welfare. In conclusion, may I hope, that the Wesleyan Missionary Society, which was the means of reclaiming me from the dark and degrading influences of heathenism—and under which I thank God, I was allowed the happy privilege of being an humble labourer in his vineyard, during the past 48 years—extend its conquests rapidly over this and other lands where the prince of darkness reigns. May God Almighty, who has so far blessed the labours of this Society, still smile benignly on it; and make it a blessing to the heathen, and one of the chief means of carrying salvation to the teeming millions of idolators that cover the surface of the globe."

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17. *Anguláná.*

The villages that form this circuit lie between the Morotto cinnamon garden and the sea. The people are regarded by their neighbours as being rude and lawless; but they have decision of character, which, when brought to act in the right direction, will be an advantage to themselves and to christianity. As some of them were accustomed to attend the services at Morotto, when they found that Mr. de Zylva visited other places, they requested him to come to their village, and see them at their own homes. He found that in some there was the form of godliness, and in others much ignorance. An old woman, upwards of a hundred years of age, could still repeat the catechism taught her when a child in the Dutch school; and though she had no right conception of the way of mercy as set forth in the word of God, she had a great reverence for the name of Jesus. As Mr. de Zylva was one day sitting on the outrigger of a boat, conversing with a fisherman, whose dark dress shewed that he had recently suffered some bereavement, he asked him if he knew that he was a sinner. In reply,

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he said that he had recently learnt that doctrine, and he now knew that he was a sinner indeed. When asked how it was he had been led thus to think, he said: "Oh, Sir, my wife has died, leaving me with several children; I must be a sinner, or this could not have happened." This is the general idea of sin, that it is a misfortune, caused by something previously done, perhaps in a former birth. If a man has prosperity and wealth, he is no sinner; but if he has affliction and trial, however exemplary he may be in fulfilling all the duties of life, he is regarded as a sinner, by the same token. Thus, also, if a man has a child that is born deaf, or blind, or deformed, both parties must have sinned; the child because he is thus born; and the parent because he has such a son.

The first place of worship, in 1841, was truly a fisherman's temple, as it was made of sails, that shook and quivered in the breeze, as the congregation sat beneath them to hear the word of life; but when its saving power came to their hearts, they commenced the building of a more permanent chapel. The females had been wont to fall into fits, which were regarded as demon visitations, that could only be cured by the kapuwá; but it was now found out that a little cold water thrown upon the face, or a pinch of snuff blown up the nostrils, was equally sure in its restorative power; and the people laughed outright at their former simplicity. But the servants of Satan became angry at the success with which the mission was favoured, and resolved that they would make the visits of the minister to their village as unpleasant as possible, if not prevent them altogether; so one evening they waylaid him, not far from an arrack tavern. He was later than usual, but at last they espied a grey pony coming towards them in the dusk. They had mud ready to cast at him, which was thrown by one of their number. When many others closed around the pony, and did the same, determined that at least that night should not be forgotten by the minister. But, to their surprise, the rider met them with words of fierceness and wrath, and began to use his whip as a weapon of defence, with all the strength of his arm, and caused his pony to prance and trample upon his assailants, without mercy. This was not like the manner of a meek pastor, who taught his people rather to suffer wrong than resent it; but it was afterwards discovered that it was an Englishman whom they had surrounded by mistake; and the object of their vengeance was at that time safe in his own house, as, without knowing of their intention, he had returned by another way.

The village was afterwards visited by Mr. Wijasingha; classes were formed; and it was annexed to the Galkisse

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station. A student from the Theological Institution, Mr. H. Perera, was appointed to live here, who took up his residence about the centre of the place, and by conversations with the people, into which much kindness was thrown, he endeavoured to remove their prejudices, and gain their confidence. By perseverance in this plan, openings were made for services in private houses, when neighbour invited neighbour to hear the word of the Lord. In some a desire was manifested to flee from the wrath to come, and they were gathered into classes. Persecution soon followed, and difficulties arose, that were endured with patience, or overcome in the spirit that the gospel inculcates.

In 1852, Anguláṇa was made into a separate station, and Mr. H. Perera was appointed as the minister. In the Reports of this period it is recorded, that heathenism had received a mortal blow, and had, in a great measure, given place to Christianity. The word, in its convincing power, had made its way into the hearts of many poor fishermen, who were enjoying a happiness to which they had previously been strangers, when they offered flowers at the shrine of Buddha, or with all humbleness sought the aid of the crafty kattadiyá sorcerer. It might be too sanguine a hope, that the dharmma was doomed to a speedy destruction; but there were evidences that extensive good had been done, and that an impression had been made upon the minds of many, in favour of the right way. The sincerity of the people was put to the test, when a pestilent disease visited the place, and the demon priests failed in their endeavours to prevail upon them to have resort to heathen ceremonies, and were told by them that they would rather suffer any loss than again place themselves under the yoke of their spiritual oppressors. The congregations increased; the practice of vice was more widely forsaken; and the members of the church were full of activity and zeal, living in happy communion with God. In 1860, the work is reported as still encouraging. The heathen were using every effort to retard the progress of christianity; but not only did the members remain firm to their profession; some, also, who had formerly been led away by various superstitions, now saw the folly of their conduct, and others who had been persecutors were induced to join in the worship of God. There were several who in death were animated by the bright hope of a glorious immortality. An old man said, a little before the departure of his spirit; "I have true faith in Christ; I am happy in Christ; though I have been a great sinner, God will take me to himself, for the sake of Christ." A woman who had greatly fallen, but who had been brought to repentance,

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and was a changed character, said that it was alike to her whether she lived or died, as she was ready to go to God. In the lovefeast, the speakers are heard to express their gratitude that ever the mission was established in their village, as they have thereby been set free from the bondage of Satan, and now enjoy the liberty of the children of God. At the commencement of the recent agitation, the Buddhists succeeded, for a time, in preventing some from attending divine service, as they had led them to entertain doubts about the truth of christianity; and a few were induced, by the persuasions or threats of their relatives, not only to neglect the means of grace, but to offer flowers in the temple. But the great majority have steadfastly set their faces against every usage and custom in any way allied to heathenism, and the church is the purer for the removal of the evil leaven.

There are two other places that receive regular attention from the Angulána minister, Tellawela and Lúnáwatta. The former village has been noted for the devotedness of the people to all kinds of heathen ceremonies; but there are now many in it who have become trustful in the living God, looking to Him alone for succour in their time of need. At Lúnáwatta little impression has been produced upon the inhabitants generally; but not long ago a man was reproved for drunkenness, who listened to the advice given him, and is now connected with the church.

At the beginning of the present year there were four regular congregations connected with this circuit, worshipping in four chapels, the attendance every Sabbath averaging from 220 to 250; with 93 full members, and 41 persons on trial, distributed into 11 classes, which were met weekly, the greater part of whom are reported as growing in grace and in the knowledge of Jesus Christ. There were also three schools for boys and three for girls, which were in an encouraging state until the Buddhists, in consequence of the late movement, established schools of their own, to which their children are sent. As the agitation is subsiding, and the unwillingness of the wavering to receive scriptural instruction passing away, it is hoped that our schools will soon return to their former state of prosperity.

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18. *Morotto.*

This is not properly the name of any one place, but of a cluster of villages, seventeen in number, and containing about 16,000 inhabitants. In common usage the name is given to the most populous part of the district, near the old church and

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the bazaar. In nearly all these seventeen villages there are members of the Wesleyan church. With the exception of about 500 persons, all the rest of the population are fishers, by caste, though many of them are carpenters by trade, so that this caste considers itself to be the foremost in place and privilege, and will not brook the appointment of a person of even a higher caste to any government office in connexion with their district. They still remember that their forefathers dared to attack governor North, when he was passing along the road in his palanquin, because the government had placed a tax upon the ornaments worn by native women.

There is a tradition that in 1534, when Buwanékabahu reigned at Cotta, there were only 20 houses in Morotto, and all the rest of the country was jungle. Many of the families still retain the names they received from being connected with the palace, as purveyors or in other capacities. We find a school here in 1704, under the Dutch; and in 1722 a collection of prayers, the form of administering the sacraments, and five sermons translated into Singhalese, were sent here for the use of the congregation. The schoolmaster as in other places, held the office of registrar, and was a notary public; and all persons whose names were registered by him in the church books were regarded as belonging to the Dutch or Reformed religion. Beyond the name, little more was known, or cared for, about christianity, in many instances; but the name itself was regarded as a title of honour. Until some time after the English took possession of the island, there was neither Romanist chapel nor Buddhist wihára in the village; but there were several kowilas for the invocation of the Brahmanical deities. From the time of the Portuguese there had been families professing Romanism, but under the government of the Dutch they exercised the rites of their religion in secret. The Dutch minister visited the school annually, and there are persons yet living who remember these times. It is said, in confirmation of the high-mindedness of the people, that long ago a person of the vellála caste, the highest in the island, was appointed as second schoolmaster. The first master took possession of the only chair, so that the second master had to sit with the children; he procured a chair for himself; this was broken; and for some time this alteraction continued; until the government was obliged to interfere, and the rejected master was appointed to another office, and finally became maha modliar. He afterwards sent for some of the people of Morotto, and said that he was ready to assist them by any means in his power, as it was through them that he had been raised to so high a rank, which he would not have been enabled to enjoy, if they had not

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prevented his continuance in the school. His son was sent to Holland, and educated as a minister. The late respected interpreter of the Supreme Court, of the same name, Phillips, who was also maha modliar, was a descendant of the same person. After the English reconstruction of the old Dutch forms, the proponent was accustomed to visit the place about once in six months, when he baptised the children and solemnized marriages; and this was a day of great gain, both to himself and the registrar. When Mr. Armour was licensed to preach, he came here frequently, and declared the truth to the people; and on the arrival of the Wesleyan ministers in the island, this was one of the places to which they attended as opportunity offered; preaching in the same old school.

In 1817, a petition was presented to Mr. Harvard for the establishment of a school, numerously signed, by Romanists as well as others, headed by the name of Phillip Mendis, modliar of Morotto, who was also a Romanist. The request was granted, and Elias Perera, a pious young man in Mr. Armour's Seminary, who met in class, and was a native of the village, son of the catechist and brother of the registrar, was appointed as master. After many years of faithful service, he became a catechist in connexion with another church, and though his affection for his former friends is not now so ardent as it was when he was in their employ, they have not forgotten the efficient assistance they received from him in his earlier days. A school was built, under the direction of the modliar, with a room in which the minister could tarry when he visited the village. The spot of ground on which the buildings were raised belonged to a Roman Catholic, but the situation met with the approval of those who had signed the petition. The inhabitants were anxious that their children should acquire a knowledge of English; and when the scholars were required to answer with the usual, "Yes, Sir," at the opening of the school, if a boy was backward, the whole company, to encourage him, called out loudly, "Yes, Sir." The attempts of some of the boys to pronounce English words for the first time were somewhat imperfect, but the parents were more than satisfied; and they thought the missionary so clever, that as he had taught their children the meaning of two words in two minutes, if he would only continue to instruct them, at the same ratio they would soon be able to learn all the words in the English language! Of the 97 boys in the school, 33 could soon read the English Testament, and 58 the Singhalese. In other respects, the progress of the children was equally satisfactory. In 1818, nearly every boy in the school was able to read, with fluency, the English Testament. In the same year, lady

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Brownrigg accompanied Mr. and Mrs. Harvard to this village, to be present at the opening of a girls' school, on which occasion several hundred natives were present. The school had been built at her ladyship's expence, and was called after her name. At the same time the governor's secretary, Mr. Bisset, visited and examined the boys' school. Mr. Armour interpreted an address he delivered at the close, to the people assembled, in which he highly commended both the master and the scholars; and added, that nothing would give the governor greater pleasure than to hear that the rising generation were so well instructed, in a village so near his own country-house. The address had its proper weight with the people, and the children were greatly encouraged and pleased. A year or two afterwards the attendance was much smaller, and the reason assigned for it was, that the children had to go to work at an early age, as the inhabitants were "very poor."

In 1826, Morotto was frequently visited by Mr. Bridgnell. On one of these occasions, being the Sabbath, he stood near the road side, on a little elevation, and called aloud to the people who were passing, some laden with burdens they were carrying to or from Colombo. They listened, with apparent attention, to his words, but seemed to regard them as idle tales. "I have stated," he says at another time, "that I regard this village as the least hopeful part of the circuit; yet even here we have some first fruits, which I found like grapes in the wilderness." He went entirely round the village, conversing with the people "in the highway, in the jungle, and in their huts, teaching, warning, reproving, and exhorting them," as opportunity offered. The minds of those whom he addressed were vacant, and he thought there was no other village near Colombo in which there were so many persons unable to read. Indeed, he expresses his fear, lest all the efforts of the mission should prove of no avail, in seeking to overcome the many obstacles with which truth had here to contend. At the end of the same year, the state of things was so discouraging, that the school would have been abandoned, but for the consideration that, small and unprosperous as it was, "it afforded an opening to preach to the natives of this populous, but wretchedly poor village, the glorious gospel of Christ." In 1834, Morotto was placed under the care of a native chaplain; and as the government commenced an English school in 1835, in the old Dutch church, from that time the teaching in our own school was confined to Singhalese alone. About the same period the owner of the ground on which the school was built would no longer allow it to be used for mission purposes, and it had to be removed to another place.

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The village had, for several years, been under the care of the native minister who resided at Pantura; but in 1841 Mr. Peter G. de Zylva was appointed to live here, and take the district under his charge. At that time all the people were, professedly, either Romanists or Protestants; no one would declare himself to be a Buddhist. And yet, nearly all the practices of heathenism were continued. When children were brought to be baptised, they had frequently charms on their persons; and if the parents were asked how they could be christians and act as heathens, they said that there was no harm in these things, as they were only intended as amulets. They observed lucky hours, and celebrated the Singhalese new year in the heathen manner; when the catechist had oil rubbed on his own head, and that of each member of his family; after which a gun was fired to let his neighbours know that the fortunate moment had arrived. Sometimes a watch was borrowed, that there might be the greater certainty. The horoscope of the new-born child was almost invariably calculated. The Sabbath was the great day for cockfights, and its sanctity was generally disregarded. There were not many marriages without broken heads, as it was a part of the ceremony required from the guests that they should become intoxicated, and quarrels were the consequence.

The rapidity with which the small church at Morotto increased its numbers, and extended its influence, soon after Mr. de Zylva came to reside here, makes it desirable that we should trace its progress year by year, so far as the documents at our command will enable us.

1840. In October, whilst Mr. de Zylva was yet resident at Pantura, he formed a class of 12 persons, who were met once a fortnight, and at the close of the year there were 20 members in it. At that time it was his custom to spend a whole week in the Raigam Korle, and endeavour to get acquainted with the people in the villages; the next Sabbath he took all the appointments in Pantura, and devoted the week to the villages near it; and on the third Sabbath he preached at Morotto, and followed the same plan as to the villages. By this method, the whole of what was then the Pantura circuit was making progress; but the work to be attended to required more than the utmost exertions of one man. All the three places, the Raigam Korle, Pantura, and Morotto, were regarded as "equally promising, equally important, and equally populous, in all about 50,000 souls, under the influence of buddhism kapuism, and other superstitions."

1841. In April, Mr. de Zylva removed to Morotto and the class was from that time met weekly. Soon afterwards it was

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divided into two, one for males and the other for females. The only place for preaching was a small shed made of cocoa-nut leaves. There was no regular congregation. When service was to be held, timely notice was given, and an assembly was gathered for the occasion, but they were not the same people who had previously been present. There was a juvenile class met by the exemplary schoolmaster, Elias Perera. The new pastor soon learnt to know by name the children in the schools, and when he became acquainted with their circumstances, and had visited their parents at their houses, he was led to hope, with great confidence, that in after years many of them would become pillars in the church. At the end of the year the number of class members was 39, many of whom had become well acquainted with the lessons of divine grace, and some were called upon to exercise publicly in prayer. The congregation increased fourfold. It had already become evident, that in household visitation there was a great power, which, if judiciously exercised, would lead to important results. The visits of the minister were well received by the people, and the request was frequently made that they might be repeated. But great circumspection was required as to the manner in which they were conducted, as a trap was laid to ensnare him by some Romanist old women. Happily, however, their evil design was frustrated, by its becoming known, and the result was an injury to themselves rather than to the object of their disfavour.

1842. In March a new chapel was opened, which was filled every Sabbath day, and on some occasions many had to stand outside, and listen from a distance to the word of life. Several persons left off the practice of heathen ceremonies, and began to keep the Sabbath day holy. There was the reading of the Scriptures every day in many families. The members were laughed at by their careless neighbours for introducing these new customs, but they were not deterred thereby from pursuing the course upon which they had entered. It was felt by their devoted pastor to be a great privilege to minister to a people so ready to give heed to the things that were intended for their instruction.

1843. This year was one of trial; first from the Romanists, and then from the Buddhists; but the most severe was from another quarter, where it was least expected to arise. It had been the intention of Mr. de Zylva, to use his own words, "to wait until all the heathen were converted before he explained to the people what was meant by the word Wesleyan;" but from the circumstances in which he was now placed, it became necessary for him to enter into controversy, and maintain his

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right to be regarded as a minister of God. His principal opponent, in this case, was no mean antagonist, but a man of learning, rank, and influence; stern, and unyielding in the maintenance of the opinions he forms; with all the advantages in his favour that are usually the most powerful in winning over the native mind. I forbear to record the incidents of the contest, from a wish not to prolong strife; but the controversy has much about it of interest, as having been carried on by two men who were both natives of Ceylon. On the one hand there was the firm assertion of all the rights and prerogatives claimed by the most high-minded of the same party in England, resisted, on the other hand, with a tact and determination that would do honour to any minister in the world defending the opposite position. There was a loss of 25 members at the period in which the controversy was most rife; but as those who now joined the society were better instructed in relation to the distinctive principles of Methodism, and were fairly and honestly told what it has and what it has not, the members were from this time more stable, and better able to maintain their position. The loss was more than made up before the end of the year. The men were less regular in attending the ordinances than the females; not from any indifference; but from being away from the village almost constantly, following their occupation as carpenters. There was "unutterable joy" when the sacrament of the Lord's Supper was administered, and on one occasion 64 persons were present. The good effects of paying attention to the children were now becoming apparent, and gave great encouragement to both master and minister.

1844. Two Romanists became connected with the congregation. The accounts that were received of the members who were working at their trade in other places were satisfactory; they rested upon the Sabbath day according to the commandment, and attended whatever place of Protestant worship was near their temporary residence. When there was no regular service within reach, and two or three members happened to be working in the same neighbourhood, they met together, and had a service of their own. On returning to Morotto it was their custom to make their appearance before their minister, and give an account of their course whilst absent, and of their religious experience at the time, receiving such advices in return as might be needed. These interviews, perfectly voluntary upon the part of the members, were often attended, especially after a long absence, with mutual gratification and profit.

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1845. "I can hardly think of a single day," writes Mr. de Zylva, "in which I have not been abroad, in the happy service of my calling, unless when prevented from sickness, which, I thank God, has not been often. I never feel happier than when engaged in my good Master's work. So far as I can know my own heart, I may say, without hesitation, that my whole delight is in the service of my Lord and my God. I know the people who belong to us, and know their houses. They are scattered in different directions, but they are carefully visited. Visiting the sick, whether they are of our own flock or not, I find to be very advantageous; as in many cases their having recourse to some heathen ceremony, or Roman Catholic saint, for protection, is thereby prevented, and in some instances still further good has been the result."

1847. There was less hesitation in speaking out boldly about the progress of the work, as time and trial had proved that the people were sincere, and that much of real good had been done. There was a general improvement in the morals of the neighbourhood. The number of those who read the scriptures was daily increasing, and some who had formerly read them to find fault, now read them to find food for their souls. Young females learnt to read, though unable to attend school, that they might be able to search for themselves the oracles divine. Unfortunately, just at this period, when the bible was so much sought after, the supply in the Bible Society's stores was exhausted, and scarcely a copy could be procured; so that a hundred applicants had to be told that their wants could not be supplied. When the few who were successful received the boon, the tear of joy was seen to start into their sparkling eyes, and they again wept as they read it at their own homes. In the class-meetings many testified that they had obtained "the spirit of adoption," and were able to cry, "Abba Father." Two of the senior members were made leaders of classes, as their sincerity and piety were evidenced by their consistent walk and conversation. There were openings in many places for more extended operations; but the strength of the mission agency was unequal to the great breadth of ground that presented itself for cultivation.

1848. A young man who had been converted from Romanism wrote a tract, stating the reason for the step he had taken, which was printed at the expence of the inhabitants of Morotto, and extensively circulated. He was at first greatly persecuted, even by his parents; but when they saw that he was firm, they again admitted him to the house, after an absence of about two months. There is this difference between the two parties. When a Romanist embraces Protestantism, he has to

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suffer all manner of annoyance and insult, even from his nearest relatives; but when a Protestant becomes a Romanist, unless it be in a family where the profession of christianity is sincere, no discouraging notice is taken of the event. It is supposed that one half of the Romanists in Morotto have either themselves been gained over by marriage, or are the descendants of those who have been led, form the same cause, to forsake the light of revelation for the darkness of tradition. Even the natives who make no profession of religion, ridicule the idea of turning from one form of image-worship to another, as they can see no advantage, when the gold is away, to be derived from the change. The island would have presented a very different aspect to that which is now seen, if the Protestant churches had done their duty, and exerted themselves to maintain their position, on the establishment of the British government.

1849. The Report still tells of advance; both in numbers and in spirituality. The members were becoming increasingly a people of much prayer, and they spoke openly of its efficacy and blessedness. The Singhalese have great confidence in charms. They are of two kinds. Some are regarded as injurious, and these are used by the revengeful. The others are protective, used by the timid to preserve them against all kinds of evil, whether from men, beasts, or wicked spirits. Nearly all the men, and some of the women, learn by heart one or two charms, to be repeated as occasion may require; or they have them written, and tied to the waist, wrist, or neck. The more respectable of the nominal christians have them concealed, or worn as ornaments, in small cases made of gold or silver. But the members of the church learnt to despise these foolish customs; and they said of prayer to Almighty God through Jesus Christ, "this is our charm, our mighty charm, our only charm." No one could listen to them as they pleaded in child-like simplicity before the throne of grace, without feeling that they held personal communion with God, and that their prayers were the words of a renewed heart.

1851. The promulgation of a new marriage ordinance, giving to all denominations the right of registration, released the Wesleyans from the thombo tyranny; and whilst they repudiated the idea that the success they seek for can be gained through the influence of government, or any other earthly instrumentality alone, they were thankful that they were now permitted to live in comparative peace. The incessant toil, the oversight of so extensive a work, and the worry of constant opposition, began to tell upon the health of Mr. de Zylva, and tended in some measure to lessen his sphere of usefulness; but

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his zeal yet burned with the old glow, and if his physical ability had been equal to his strength of heart, Satan might have trembled for the remnant of his host.

1852. By the census of this year the population of Morotto was reckoned to be 14,109, of whom 2,700 belonged to the Romanists, and nearly all the rest professed to be Protestants, even the demon kapurálas included, because their names were registered in the government thombo. In this year Morotto was made into a separate chaplaincy, and became the residence of a native chaplain. There was the same determination to set aside, as far as possible, the influence of the mission, that there had been in the days of his predecessor; but not the continuance of the same uncompromising opposition to heathenism. The members of his church were recommended not to allow Wesleyan services in their houses, and not to attend the weddings or funerals of the Wesleyans; which among easterns is equal to declaring that they were outcastes. The agent of government for the province had to enquire officially into the right of holding service over the remains of the dead, at their burial in the graveyards used from time immemorial by all classes of the community, the result of which was, that an exclusive right to the exercise that had been asserted was set aside; but until the parties who were engaged in the dispute have all reached heaven, it will be better that the correspondence that led to the investigation remain among the unpublished records of the mission. In the midst of all this agitation, nearly four hundred adults attended the Wesleyan services held on this station every Sabbath; and though almost every man's hand was against them who was not connected with the families found in their places of worship, they were able, by the grace of God, to maintain their ground, and still to lift up their heads in the presence of all their brethren.

1854. At Morotto the chapel was at times crowded, "almost to suffocation." A new chapel had been commenced some years previously, but it was not yet ready to be opened. The Wesleyans were now called Wesleyankárayo, i. e. Wesleyans, with a diminutive, or non-honorific, at the end of the name. They were known as separated from their neighbours by their strictness of life, and by being what others called "over-righteous." The Lord's Supper was regularly administered in four places, on the first and third Sabbath in every month, so that each place received it once in two months. The station was regarded as the most flourishing in the district, and its religious state was a subject of thankfulness.

1855. No ground was lost; but, owing to the ill health of the pastor, none was gained.

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1856. Notwithstanding the continued sickness of Mr. de Zylva, the work was but little affected; the congregations were good and the state of the society encouraging.

1857. The work is represented as being "extensive, steady, and slowly progressing," and the members of society were faithful to their profession.

1859. The chapel that had been long in progress was opened, by Mr. Scott. Many friends were present from Colombo, and a multitude of natives. It is 72 feet long and 41 feet broad. The cost, about £500, was chiefly defrayed by the Singhalese connected with the congregation, aided to a small extent, by the contributions of a few Europeans. The subscriptions of the natives varied from a small sum to £20, £24, and £35 each. There was a debt of about £23, still remaining, which was generously defrayed by Domingo Mendis, who had been led to seek the remission of his sins through a word kindly spoken to him when met by Mr. de Zylva in the highway, and who now declared that no gift he could present to the church was an adequate acknowledgement for the mercy he had received through divine grace. The members of the society were equally liberal in their contributions toward the support of the ministry, and began to aim at being a self-supporting church.

1860. The circuit was divided, and Wattalpala was made into a separate station, with its own minister.

1861. There was a Sunday school taught in the chapel, with 50 children and six teachers. It was found, however, that some of the men who had gone to work in the interior returned with diminished piety, and in a few instances with an entire loss of their religion. From having no one to watch over them and warn them, and from being exposed to new and severe temptations, whilst away from many of the sources whence they had gained their strength, they had yielded to the solicitations of sin. In such cases, the exercise of discipline was a painful but necessary act.

1862. The Buddhist controversy extended to Morotto, but not with the same effects as in other places. Not one member of the church or congregation was thereby moved from the right path. The tracts of the heathen were read, and their lectures listened to by many; but they produced only pity and sorrow; whilst the works published in reply were purchased and perused with great avidity and profit. Much good resulted from the movement. It confirmed the christians in their belief that the bible is the word of God.

1863. The heathen never raged more than now, but the sign was not regarded as an evil one. It was seen to be an evidence

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that the craft of the priests was thought to be in danger. So far as the most vigilant watchfulness could be exercised, it was believed that the church was free from all connivance at, or participation in, the superstitions to which its members were addicted in the time of their ignorance. Mothers could see their children in the death-struggle without making an offering to demons to save the beloved objects of their sorrow; and others could cheerfully resign their own souls into the hands of Christ, when the hour of their departure had come, knowing that there awaited them the bliss of heaven.

1864. At the beginning of the year, Mr. de Zylva was removed to Galkisse, to supply the place of Mr. Wijasingha. In a letter, dated April 14, he says, "In the twenty-four years in which I have laboured at Morotto, I have been able to gather in, to our portion of the church, 271 male and 350 female members, 621 in all. From these we have lost, by backslidings, deaths, removals and going over to other denominations, 309 persons. I have now to leave to the charge of my successor 312 church members, and three chapels, with their congregations."

In the prosecution of this work, Mr. de Zylva has been assisted occasionally by a catechist, and he has had four schools under his care. In addition to the paid agents of the mission, much good has been done by local preachers, Sabbath school teachers, and others, whose record is with God.

The numerical progress of the station will be learnt from the following list of the contributions of the people, and the numbers in the church, from the time that Morotto became the residence of a minister.

		Members.	*Contributions.*		
			£	*s.*	*d.*
For the year	1843	82	3	16	0
,,	1844	116	11	4	0
,,	1845	117	19	1	6
,,	1846	119	19	19	0
,,	1847	169	24	10	0
,,	1848	203	26	0	0
,,	1849	289	18	15	0
,,	1850	305	23	5	0
,,	1851	327	23	11	0
,,	1852	343	24	0	0
,,	1853	354	26	0	0
,,	1854	368	30	6	8
,,	1855	368	30	6	8
,,	1856	375	31	0	0
,,	1857	380	32	0	0
,,	1858	373	32	0	0

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		Members.	Contributions. £	s.	d.
For the year	1859	379	33	0	0
,,	1860	327	30	0	0
,,	1861	324	34	0	0
,,	1862	316	50	3	3
,,	1863	312	80	0	0

As few instances of equal prosperity have been presented within the same period, by any other of the Wesleyan stations in South Ceylon, it becomes a matter of interesting enquiry, to ask whence the success has proceeded, how it has been obtained, and how far the same plans are applicable to other portions of the mission field. When Mr. de Zylva came to the station in 1840, there was nothing to distinguish it from any other place in the island; the inhabitants are represented as being poor, ignorant, and dull. He had few things outwardly in his favour. He is not of the same caste as the villagers, and we have seen how morbidly jealous they are upon this subject. He had all the usual obstacles to contend with, demonism, buddhism, and romanism. It was set forth before the people, with all clearness and force, that the Wesleyan ministers are "self-constituted teachers," that "in the pretended administration of the Lord's Supper, wine and bread are given, but without the sacramental grace," and that as a body they are in much the same position as the heathen, dependent for salvation, if it be possible for them to receive it at all, upon the uncovenanted mercies of God. The tree of apostolical succession was drawn in their presence, and it was shewn how the different churches of Christendom are branches of the great tree, but that the Wesleyans have no part or lot in the matter. The effect of this arborescent argument was, however, in some degree neturalised by the fact, that when asked where the Dutch church was, no reply could be given; and the people could not believe that the church of their forefathers was no branch of the true vine. The social habits of the villagers were in themselves unfavourable to the reception or retention of religion, as the men are away from their homes a considerable part of their time, working on the coffee estates and in other places. Nor must the illness of the pastor be overlooked, as he was laid aside just when his active services were most required. But all these difficulties and hindrances were overcome, and the word of the Lord had free course, and was glorified.

The first cause of a change for the better, the first thing that gained the attention and confidence of the people, was house to house visitation. This was carried on at all times, and in all states of the weather; meal-times were unheeded, and the fare

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of the poorest was readily accepted when offered, even to a washerwoman's rice-milk; an interest was taken in all their family concerns; and the minister began to be regarded as a friend. No assumption was attempted, and language the most familiar was used in illustrating the truths of the gospel. There was no connivance at sin, and all acts of heathenism were sharply rebuked; but a spirit of gentleness and kindness was always the most prominent feature in all Mr. de Zylva's intercourse with the families that received him. In the pulpit he is an attractive preacher; but it is rather from his earnestness, the homeliness of his style, and the striking character of his allusions, than from what a critical hearer would call words of eloquence. He loves to tell tales that have about them point and raciness. He uses the Saxon of his native language; and the half smile that continually plays upon the countenance of those who listen to him is an evidence that he has gained their attention, and is well understood. A woman who had gone to another service was disappointed, as the minister did not come; so, after sitting some time on a gravestone, she was induced to go to the Wesleyan chapel, and the word came with power to her heart. She said; "This is just like the talk in our house; I can understand it all." From that time she cast in her lot with her despised neighbours, and is now walking in the fear of God.

Many of the people learnt to distinguish between the form and the power of religion; and the members were ready, on all fitting occasions, to give a reason of the hope that was in them. When appeal was made to the fathers, they replied that they would abide by the fathers of the fathers, "the grandfathers," and be guided by the prophets and apostles. There was one Susé Perera, who went to hear Mr. de Zylva preach, when the service was in a dwelling-house. He stood by the table, and held on with both hands, listening most intently, with his mouth wide open. At the conclusion he said; "Both my ears have been filled." He had been accustomed to attend divine service whenever the opportunity was presented; but as he could not hear, the word did not profit him, and he remained in the darkness of heathenism. He attended the Buddhist bana readings as well as the Christian services, and assisted in the building of two temples, not knowing that it was wrong. Now that he had met with a minister whom he could hear, he gave good heed to the words that were spoken, and with full purpose of heart turned to God. The trials that ever attend the adoption soon followed. One day, when at a marriage, his friends tauntingly asked him how it was that he attended that school (the name given in disparagement to the

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Wesleyan places of worship) where the teacher had no authority? He said that he had long ceased to attend school. Their meaning, though well understood, was more clearly explained to him; when he told them, simply and fearlessly, "As to the authority, I know nothing about that, but this I know, that I was formerly blind and I now see; I was formerly ignorant about religion, but I have now received the forgiveness of my sins, and live in the favour of God." He had been accustomed to carry betel in a handkerchief, but he now carried, along with it, a New Testament, and read it whenever an opportunity could be found. He was opposed by every member of his family, but continued in patience to possess his soul; and he thanked God that he was deaf, as he was thereby prevented from hearing the reproaches of his relatives. When near death, in 1849, he sent for his minister, and spoke of the hope and joy with which he was favoured from above, and died in peace. There were many similar proofs that the authority of the pastor was from God, and the people could understand these evidences much better than the mystery of the tree.

There was not much reliance placed upon schools, though the advantages they present were neither overlooked nor neglected. Household services were frequently held. Catechumen classes were formed. The privileges of the class-meeting, the great power of Methodism, were strongly set forth, and all the ordinances of the church were in full operation. The great truths of the gospel were constantly proclaimed; man's fallen state and entire corruption, his redemption by Christ Jesus, his salvation by the exercise of a personal faith in the atonement, and the entire renovation of his heart by the influences of the Holy Spirit. It was declared to be the privilege of all men to know that their sins are forgiven, and to receive "the spirit of adoption." In addition to all this, there was a fervency of zeal, and a constancy of effort, that in themselves were a powerful sermon, and told more than could be told in words, that it was nothing less than a firm faith in the sacredness of the cause sought to be promoted which led to labours so abundant. We frequently read, in Mr. de Zylva's journal, that he was out in the villages every day in the week; and that on the Sabbath he preached five times, in as many different places, besides meeting classes or administering the ordinances.

These, then, are the methods, the effective instrumentalities, that have been in operation at Morotto, and that have brought so many souls into happy communion with God. First of all, visitation from house to house. It is true in Ceylon, as everywhere else, that the nearest way to a man's heart is through his house. Then, affability of manner, and the constant

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exhibition of a loving and affectionate spirit; homeliness of phrase in all intercourse with the people and in all public addresses; the constant exhibition of the simple truths that cluster most closely around the cross; a firm confidence that when the gospel is brought prayerfully before the adult heathen it will prove the power of God to his salvation; the requirement of a regular attendance on the means of grace; the exercise of discipline when required; and an activity that never wearied or was intermitted, whilst there was the possession of health.

The practice of heathen superstitions is now known to be inconsistent with even a profession of christianity, and in all its phases an apostacy from God. The idols, in some instances, are famished, and the altars of the false gods abandoned. A kapurála, thinking that the people did not come to him as before because of their fear of the minister, appointed a ceremony to be held on a dark night, that if any one chose to come to him, they might do so without the fear of being discovered. Some members of the society watched his proceedings from a distance, under cover of the obscurity. Torches were brandished, as he began the demon dance, and the loud drum was sounded. Not a soul came to his orgies. A torch was thrown towards the village in his rage, and the dwellers therein were threatened with the pestilence. On hearing this, the members laughed outright, and finding that he was watched though there were no worshippers, he threw down his other torch, and went sullenly away. The kowila in which he performed service is now desolate, though once thought to be the most sacred of all the places of this kind in the village. The successor of the enraged kapurála did not continue the exercise of the unholy rites, but became a member of the Wesleyan church, and several of his family have been most exemplary christians.

As in other places, there was formerly the strictest attention paid to days and ceremonies at the commencement of any new enterprise; but the social customs that were attended with evil have either been done away with altogether, or they are now carried on in some manner that is free from the former objections against them. Before the launching of a vessel, Mr. de Zylva had a service in the hold, at which upwards of 30 persons were present. The rebuking of the winds and waves by Christ was referred to in an address, and the power of the God "who calms the roaring seas" was acknowledged; and then the boat and all connected with it were commended to the divine protection. The first voyage was a prosperous one, and the owner acknowledged his gratitude to the Lord by presenting a portion of the profit for the extension of his cause.

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There was usually great tact shewn on these occasions; but at one time, when unexpectedly called upon to address an assemblage at the dedication of a house, he chose the history of the centurion of Cæsarea as his theme; and there was this unfortunate coincidence, that the preacher's name was Peter and the name of a person connected with one of the parties in the village, who were not his friends, was Cornelius, whence it was concluded that he had taken this subject because it represented Cornelius as doing homage to Peter. The preacher did not see the force of the allusion until it was pointed out to him, some time afterwards, by the aggrieved individual. There are no cock-fights now, and though many attempts have been made to revive them, they have not succeeded. The weddings of the people are conducted with propriety, and in peace. Not often in the year are the incantations of the devil dancer heard, though formerly their noise disturbed the inhabitants nearly every night.

We do not wish it to be inferred, even for a moment, that the Wesleyans alone have been the cause of this improvement. Other agencies are at work, the influence of which has been most beneficial. By a wealthy native, a church has been built, at the cost, it is said, of more than £7,000; and the congregation attending it is large and respectable. At one time, there was an Industrial School, towards which the government gave a set of tools, but it was intended to be self-supporting. Some of the masters of the government school, especially in the time of Mr. Garth, have led the way in several social improvements, and been a blessing to the village. There is a society for the relief of the poor, supported by all parties, with a committee, and printing its annual report in Singhalese. A female school under the superintendence of the Rev. C. Merson, Presbyterian Chaplain of Colombo, is supported by the Scottish Ladies' Association for the Advancement of Female Education in India. It has been of great service to the village, and the gratitude of the people towards their distant benefactors is great. It was commenced by Dr. MacVicar, who then resided at Mount Lavinia; and of him and his lady the native pastor speaks in the most grateful terms, for their invariable kindness towards him, and their readiness to assist him in his work, and encourage him in moments of difficulty and trial. The fact that the school is supported by ladies is in itself an incentive to the females of the village to be active in seeking to do good; as they see that they are themselves called upon to join in the work, and that there is a sphere in which they can be useful, if they are willing to occupy it.

Among the other villages that are under the care of the

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Morotto minister, the principal are Korlawella and Morotto Mulla.

The work at Korlawella was commenced in 1841. The native chaplain had been accustomed to hold service at Morotto during Lent, on a week-day, which was attended by some of the people of this village. One year, as the service was not continued, they requested Mr. de Zylva to supply his place and preach to them. The discourses he delivered were attended by the blessing of God, and there were several conversions. In 1844, a chapel was opened, in the erection of which fathers, mothers, sisters, and daughters all joined together with glad hearts and willing hands, all working according to their ability or strength. The people readily opened their houses for service, and for some time Mr. de Zylva preached in the village almost every day. The children of the school began to read the scriptures to their parents at home, and refused to have charms tied upon their persons, as had previously been the universal custom. A blind kapurála was induced, through his repeated admonitions, carried on through a series of years, to forsake his kowila, and embrace christianity. He left it on the 11th of July, 1851, and for a few days took refuge at the mission-house. He died in August, 1857, in the full possession of his senses, after partaking of the Lord's Supper. He said that he had no trust in the mere bread or wine, but in the precious blood of Jesus; but it was his wish to commemorate the dying love of his Lord before his departure to be for ever in his presence, as upon him his hopes were fixed, and he had no doubt.

At Morotto Mulla, in consequence of a request from two men of influence, a temporary place was opened for divine worship, in August, 1841, and at the same time a school was commenced, supported by the people themselves. A piece of ground was given to the mission for a grave-yard. But the two persons who invited Mr. de Zylva to the village were found to be insincere in their professions; one wanted a road making to the place, and the other wanted marriages and baptisms to be performed after the old fashion. When they could not succeed in their designs, they no longer attended the service that had been commenced. A chapel was opened here in 1846-7. There was great opposition, from many quarters. One man, on the day of dedication, seeing his mother and sister putting on their holyday attire, asked what it was for; and when they said that they were going to the chapel, he bade them remain at home. But as everybody was going he went too, and soon afterwards his mother and daughter, as they saw what he had done, followed his example. The man, not long afterwards,

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became a regular attendant, and his family became consistent members of the church.

The case of Panágodagé Kristobu Fernandu deserves a more extended notice. When young, he did some work for Mr. Armour, which gave great satisfaction. On receiving payment, he was asked if he could read, and when he said that he was able, a copy of the scriptures was given him, in four quarto volumes, which he received with thankfulness, as the gift of an honoured minister. He had three friends with him, and on returning home, each carried a volume. At first they were placed upon a shelf, and he tried to read a little now and then; but on account of the difficulty of the style, and from not being acquainted with the subject, he could understand very little; and at last, as he thought that he could not put them to any better use, he made the leaves into sand-paper, for the polishing of the different articles he made as a carpenter, until the whole was used. When the chapel was opened he was the police-vidhan of Morotto Mulla and other places; and on account of his being a headman, he was not invited to assist in the erection, or asked to attend the service. But one day, when passing it on the Sabbath, on his way to purchase some timber, he was induced to enter the chapel, as the minister had not arrived; and being taken to a position near the pulpit, he was surrounded by the congregation, and could not well get away. He asked, in feigned surprise, what place it was, as if he knew nothing about it. Whilst he was talking the minister came, and commenced the service; and as he sat and listened, the Holy Ghost sent conviction to his heart, and that hour changed the entire course of his life. The subject of the address was founded on a father's sending a letter to his children from a far country, with the promise that if they would come to him he would make them all rich. Kristobu, when the personal application was made, saw that he had been ungrateful in refusing to listen to this message, and at once sought forgiveness from his Father in heaven. He now began to read the bible, in a different spirit to that which he had manifested in the days of sand-paper desecration; and when he met with things difficult to understand, he came to have them explained. His usual employment was neglected. He requested the government agent to release him from his office as police-vidahn, as he said he wanted more time to devote to the work of God. He began to go from house to house to read the scriptures, and asked permission to accompany Mr. de Zylva when he visited the villages, and to have the privilege of carrying his bible. He was anxious to shew, that though he had once despised the word of God, he now valued it above every other book.

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In 1863, he was taken seriously ill. When visited, he said that he had been near death; and though unable to speak, he could hear his relatives saying, "There, that's his last breath; it's all over now;" and then direct some one to go to the shore and get the fish that would be required, and collect the other things for the feast that must be made. "Oh, Sir," he continued, "when near death, unable to speak, and almost suffocated, what a sweet thing it is to feel the presence of Jesus, and to have no doubt of being accepted of God and taken to heaven! Oh, the hope, the hope! There is no hope like this in any other religion." Had these been the words of a man in high position, they would have lived for ever. He lingered about a fortnight longer, and was visited several times by Mr. de Zylva, who found him always cheerful. He requested a hymn to be sung, and when one was chosen on the triumphs of heaven, he listened to it with great joy. As his house was crowded with visitors, many of whom were buddhists, he requested the minister to speak to them; but he chose rather to address the dying man, and asked him, "Were you not a buddhist? Have you forsaken it entirely?" "What is the use of asking the help of one who is dead, and passed away?" he replied, "I can have no hope from such a source." He was then asked, "Do you wish to retain the merit of the síla vows you took at the temple, or the merits of the Lord Jesus Christ?" "Those vows," he said, "are as a thing dead and worthless; the merits of Jesus are enough; enough for me; I want nothing more." He said that it was unutterable what he had been called upon to suffer, and prayed that if it were the will of God, he might be spared from further pain. His request was heard; and he died so gently, that those who were near him could not tell the moment when his spirit quitted its mortal frame. After spending twenty-one years in the service of God, he thus died, a proof of the success of the mission, an evidence of the value of the scriptures, and a gem in the crown of Christ. The power that saved Kristobu can save all his countrymen, and all the sinners in the world, were the church to know its might, and ask in faith for the enkindling of the promised fire.

In coming from Galle, the overland stranger supposes, when he enters Morotto, that it is a suburb of Colombo, and that the stately mansions he sees are the residences of the government officials or merchant princes of the metropolis. But he finds, to his surprise, that the whole have been built and are inhabited by natives, who have displayed great taste in their erection, as the approach to Venice is scarcely studded with structures of a chaster style of architecture. There is nothing about them that is tawdry, either in colour or form, nothing

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gewgaw, or out of taste; unless it be the nondescript figures placed over some of the gateways. The description of the place given nearly fifty years ago, "wretchedly poor," is no longer applicable. A young bride, married a few months ago, was dowered with a richer portion than ever princess of Ceylon carried over to any of the courts of the continent. There is scarcely an estate in the island that has not contributed to the wealth of Morotto, as the men of this village have been employed to build the dwellings, stores, and lines of the planters, and a great part of their furniture has been made by the same hands. I have not been able to learn at what time, or by what means, they became so famous as carpenters. Great nnmbers are employed as coopers, in the making of barrels for the shipment of coffee. The profits of arrack farms have been greater, but more questionable, sources of revenue; and much wealth has been gained by farming tolls and ferries. One native gentleman, leaving the old nirwána of inactivity and the betel-bag, has erected an extensive coffee-store at Colombo, with engine and all other appliances on the most approved model; and thus sets an example of enterprise to his countrymen, well worthy of their imitation. The men of the village, from residing in all parts of the interior, and coming daily into contact with English mind, no longer live after the manner of their forefathers, but are active, intelligent, and persevering; and the prospects of the future are full of hope.

There is much work to be done, however, before the whole population is brought over to the side of truth. There are seven buddhist temples, and though six kowilas have been forsaken, six still remain. In my allusions to the systematic depreciation of Wesleyan ordinances that was carried on during so many years at Morotto, it will be observed that I have not uttered one single word of complaint or censure. I have simply stated facts; as, when the dead live, the life divine is the best argument in favour of the instrumentality through which the mighty change has been effected. Every converted sinner is a sign and seal of approval from the hand of God. I should not have referred to these circumstances at all, had it been possible to give a full and truthful account of the work on these stations without them; and besides that, the Wesleyan churches at home owe a debt of gratitude to the native ministers who have so ably and successfully defended their polity, as well as to the native members, who, amidst so much opposition, have remained faithful to the cause by means of which their souls were made happy in God. It is our sincere hope that similar scenes may never again occur. The present bishop of Colombo, with paternal kindness, has addressed the

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Wesleyans of Morotto in their own place of worship, and has implored for them the blessing of the Almighty; they present, in return, the prayer of the heart, that the most precious gifts of God, and the richest graces, may be communicated to himself, and to all the ministers and congregations in his important diocese; and if the strife of the churches shall merge in a rivalry of holy zeal and faithful service for the Lord, Morotto may become the happiest and most religious, as it is the wealthiest, village in Ceylon.

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19. *Wattalpala.*

Part of this circuit is an offshoot from Morotto. It became an independent station, with its own minister, in 1848; and from that time until the beginning of the present year was under the care of Mr. D. Andris Ferdinando. It consists of the villages of Wattalpala, Kehelwatta, and Egoda Uyana; and commences on the south of the river, near the Morotto bridge; but Egoda Uyana is on the north side. There is a large population, and the power of heathenism is great. The inhabitants are supported by drawing toddy, distilling arrack, and fishing.

When the Buddhist controversy began, it caused much excitement on this station, and hundreds came to the minister to enquire if the things spoken by the priests against Christianity were correct; and though the intensity of the agitation did not continue long, it was the cause of great trial for some time; producing, however, this hopeful result, that a strong determination was formed in the minds of many, to cling the more closely to the Saviour of the world; and the shaking of the branches by the storm brought with it a power, by which the faithful were led to strike the roots of their trust more deeply and firmly than before in the good ground.

Egoda Uyana, commenced in 1825, was once a place of great promise. Mr. Kilner delineates, with graphic power, a scene that was presented in the chapel, when he was enabled to speak to the people, in their own language, as with "the tongue of fire," and a mighty influence seemed to rest upon all present. But the enmity of a former schoolmaster has injuriously affected the children of a larger growth who were once his pupils. Nearly every one who is dismissed from the employ of the mission seems to think that it is his duty to profess heathenism, and become a bitter enemy of the gospel; and in some places discarded schoolmasters are working more evil than all other influences united. Insincerity and untruthfulness

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are the great defects of the national character; and the frequent repetition of these painful occurrences has the tendency to throw suspicion upon all the paid agents of the mission who do not give evidence that they are converted men or women; yet in some instances we have been obliged, from the absence of persons more decided, to employ masters and mistresses who are merely moral in their character, and free from the practices of heathenism.

When Mr. Ferdinando was removed to Belligam, there were 43 members of society, of whom 25 professed to have received the remission of their sins, and they were growing in grace. There were three chapels, principally built at the expence of the people, or by their assistance. The society resembled a loving family, and the members were much united to each other, and to their pastor, as was seen from their many tears at the time of his departure. The contributions to the mission-fund amounted, during the year, to £19 7*s.* 7*d.* which, considering the circumstances of the people, and their number, were larger than the amount from any other circuit. They were presented by little children and widows; by those who had only one cocoa-nut tree; by young men and women who set apart a portion of their earnings; and by persons who dedicated for the purpose fruit-trees, fowls, and pigs; and by small legacies left by those who had been benefited by the mission.

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20. *Pantura.*

The native name of this place, which is 16 miles from Colombo, is Pánadura. Casie Chitty, in his "Ceylon Gazetteer," says that this name is "a contraction of the Singhalese words, pambumata, or, 'the country where the lamps were broken;' and is conjectured to have been so called from the story of the devils having broke, in one night, a thousand lamps which had been placed there by king Wijaya Báhu, in honor of Buddha, of whom he was a zealous votary." The people of Pantura are enterprising and arrogant. Christianity has made little way among them, and the superstitious practices of those who ought to be better informed are a great barrier to the spread of the truth. Yet the influence of the gospel has been most beneficial, even to those who deny the divinity of its origin. In 1846 a paper was drawn up by the resident missionary, contrasting the present with the past; in which it is asserted that the most unblushing licentiousness was once almost universal, and that cruelties the most revolting were practised by all

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classes. The bare enumeration of these evil deeds, if told in the words of the narrator, would be a pollution to these pages; and a veil must be thrown over the manner of their commission, as to their more offensive characteristics. Women had to suffer much from the neglect of their husbands, especially at the time when they most wanted sympathy and help. If children were supposed to be unlucky, either from personal deformity or the calculations of the astrologer, the new-born babe was left to perish from starvation, or it was "exposed in the jungle, to be tortured by ants or devoured by jackals." When persons were dangerously ill, whether old or young, they were taken to the woods, and there left to die, lest their relatives should be scared by the presence of death, or polluted by their dead bodies. There is now comparative purity, as to the intercourse of the sexes; and any neglect, resulting in death, or any act of inhumanity, practised to hasten death, would be regarded as criminal.

The first school at this place was opened in 1817, with about 70 children in it, and a master who had been educated under Mr. Armour. In his eagerness to learn English, one boy copied out the whole of Callaway's Dictionary. In July, 1822, a chapel was opened, under circumstances of great promise, and the whole expence of the erection was defrayed by the friends of the mission in the island, and the inhabitants of the place. A class of 12 persons was formed, who soon gave a significant proof of their opposition to heathenism, by insisting that one of the members, who had been induced to offer flowers in the temple, should be at once expelled from the society. In 1857 a more permanent chapel was erected, at the expence of £250, which stands near the road side, and is a great credit to the society at this place. It is an approach towards Gothic in style, well-finished, and has a detached belfry. It was principally erected through the exertions of the late Mr. J. R. Parys, then the resident minister, and himself a liberal contributor to the subscription list. The buddhist controversy rages here with great vehemence, and the instances in which the hatred of the people to christianity has displayed itself are sometimes of the most incredible character. Upon the masses in this neighbourhood, little impression has been made in favour of the revelation of God; but there are a few families over whom the church can rejoice, who are believed to be walking in the faith and fear of the Lord. The senior schoolmaster, a most respectable old man, with nearly a hundred relatives that he can number, has been connected with the mission 47 years; and he and his family, amidst many defections, have remained faithful to the mission, and still give it their support. There

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are others, also, who are seeking to manifest the power of christianity in their own lives, and to extend its influence to those who dwell around them.

About a mile from Pantura, towards the interior, is the village of Wækada, where the native pastor resides, and there are a few who attend the Sabbath services, but not many who make a firm stand on the Lord's side. The place of worship is regarded by many persons as polluted, from an effort made in it many years ago to discountenance the distinctions of caste in the economy of the church. The school was opened in 1822, by Mr. McKenny, who had to preach under a tree, as the place would not contain one-third of the congregation. Further still from the sea, but more towards the south, is the village of Dikbedda, where a chapel of some size was opened in 1837, and encouraging congregations have sometimes assembled, but the people listen to the word without yielding to its power.

There are several women connected with the society, who pray in public with great beauty of language and earnestness of spirit; and the clear views they evince of divine truth, and their apt quotations from the scriptures, make the heart of the listener glad; and are an evidence that it only requires the number of such persons to be multiplied, in order that the whole land may be brought under the sceptre of Christ. In 1853, several young men went from house to house to sound the trumpet of alarm, and speak to the inmates of the willingness of Christ to receive returning sinners, telling them of their own experience of his abounding love. The circuit has been favoured in having the assistance of local preachers, who have rendered effective aid to the mission, and enabled the native minister to continue services that must otherwise have been abandoned, or held only at intervals.

At various times attempts have been made, by school instruction, by the preaching of the word, and by house to house visitation, to introduce the gospel, and spread the knowledge of its principles, in the villages of the Raigam Korle. But nearly all the influential people there are under the influence of buddhism, and are the avowed enemies of christianity. They have lately had a bana-maduwa erected, in which their sacred books are read weekly. There are a few among the people upon whom some hope may be placed; and the prayer of the church is, that the power may spread to every family around, like the lights on the first day of the year in ancient Britain, when all the old household fires were put out, and then kindled anew from the flame of the altar.

Mr. H. Perera thus writes on the 29th of June, 1864: "When I came to reside on this station, the things relating to the cause of our religion were nearly in the same state as in

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my predecessor's time; but about the commencement of this month certain changes took place throughout the neighbourhood. The buddhists, who attended our chapels pretending to be christians, and availed themselves of the services of christian ministers for baptisms and marriages, that the record might be entered in the government thombo, separate themselves from the christians, and go to the civil registrars for that purpose; and they, being separated, try by every means to injure the cause of Christ. Almost all the headmen and influential people here take counsel together, against the Lord and against His Anointed. But the Lord reigneth. I am happy to say that our members are steady; and our present congregations, though small, can be called christian congregations." The decrease in the number of those who attend the mission services, and there hear the word of mercy, is, undoubtedly, a trial; but the movement is one that must result in infinite benefit to the church; and a separation of the heathen, like that which is now taking place every where, to a greater or less extent, is a consummation that has been desired for centuries by the faithful servants of God. The bitterest enmity of the buddhists will produce less evil than their unhallowed attempts to bring idolatry and its pollutions into the courts of the Lord's house.

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21. *Caltura.*

Sixty years ago, at the time when there were no metalled roads, and the interior was ruled by a native king, Caltura, which is 26 miles south of Colombo, was a favourite place of resort for the invalid and the hunter. Wild animals, especially deer and hogs, abounded in the neighbourhood. There was a small garrison in the fort, "for the purpose of overawing the native Singhalese," and to keep up the communication with the south. The commandant determined all disputes among the peasants. There was a sugar plantation, and some Dutchmen distilled rum. But all these are things of the past. At a more recent period, the only military men in the place were the Hon. John Rodney, son of the famous lord Rodney, who was accustomed to fire salutes on great occasions from a bamboo battery, and his friend Dr. de Hoedt, of the medical staff, whose cheerful readiness to oblige travellers and strangers was greatly appreciated. These, too, have gone. The telegram passes along the road, often carrying the latest news from home, that in a few hours is to be known in every part of India; and the communication with the south is better kept open by the mail-coach than formerly by the military; but other places are now more easily

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accessible, and Caltura is overlooked, and scarcely receives the share of attention that it deserves. The old fort still stands, just in that uninteresting position when a place is neither a residence nor a ruin; and a commandant would be as much out of place as the member of parliament once was for old Sarum. The waters of the river rush past it, after having been crossed by their first and last bridge, and parted for a moment by a small green isle; but they have a most decided objection to be lost in the sea, after coming from among the clouds that rest upon the highest peak of the island, and rolling over emeralds and rubies and sapphires, and passing places where Adam, if we may believe tradition, in the far-away time mingled his tears with their young rills. They ought to enter the ocean nearly opposite the fort; but instead of that, they run a considerable distance southward, with only a narrow sandbank between them and the breakers; and then, as if stealthily, and ashamed that they are obliged to do it, leave the cocoa-nut trees that they have so long mirrored, and are soon lost in the mightier waters, that receive them as they do the rain-drops, and with no more notice.

In 1721, there were two schools at Caltura; one near the river, and the other within the gravets, where a boy was rewarded, on examination, with a Singhalese writing style. At Diyagama the master complained of a new Moorish mosque, as a nuisance, and "it was broken down by government order!" The former times were not better than this for the unbeliever. In 1738, the Lord's Supper was administered here quarterly, by the Rev. Wetzelius; but the number of native communicants must have been exceedingly small, as there were only 500 from among the 52,556 baptized persons in the Colombo district, in which Caltura was included.

The first Wesleyan sermon preached in Caltura was by Mr. Lynch, in 1814, who addressed a numerous congregation from the doorway of the government house, through one of the cutcherry interpreters, who had received his education under Mr. Armour, at the Colombo Seminary. In 1819 there were 19 schools on this station; Caltura, Goldsmith Street, Pantura, Pinwatta, Barbareen, Alutgama, Bentotte, Kudá Payyágala, Maha Payyágala, Horatuduwa, Ramukkána, male and female; Kalamulla, Paraduwa, Palátota, Desestara Caltura, Bandáragama, Kehelhénawa, and Anguratara. There were 1124 scholars, of whom 146 were girls. These names are inserted, that those who are acquainted with the locality may learn the extent of ground that at different times has been occupied by the mission. That there was need of some kind of education, to raise the people from their deplorable ignorance, will be

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evident from the following fact. A Portuguese man, so called, was living with a woman who was not his wife. As she was taken seriously ill, he went to Mr. McKenny, and requested that he would go and marry them; but he was told that marriage was for the living, and not for the sick or dying. Nevertheless, he procured a license from the governor; but before it arrived the woman was dead. Determined that he would not be disappointed, he took the license to the mission-house, and still requested that the ceremony might be performed, though the woman had been dead eighteen hours.

On the 28th of January, 1821, a chapel and mission-house were completed, through the exertions of Mr. McKenny, in a central position, with the front opening upon the main street. For many years the premises were an ornament to the town as buildings, and a blessing to its inhabitants as a place of instruction. There were four services at the opening. Mr. Fox and Mr. Newstead preached in Portuguese, Mr. Erskine in English, and Mr. Clough in Singhalese. The collection amounted to Rds. 130. The district-meeting was held in the same chapel on the next day, at which all the brethren connected with the Singhalese stations were present. The Singhalese congregations were large, and for a time all went on well. But a period of trial came. An order was procured from the cutcherry, and published throughout the district, to the intent that all children were to attend the government schools, the numerous mission schools being altogether ignored. When a complaint was made to the collector, Mr. Gisborne, in whose name the order had been issued, he took such steps as he thought were sufficient to rectify the error. But the modliar was unwilling to do what was requisite on his part, in the only way that would be of any avail. On another appeal being made to the collector, however, a second order was issued, doing away with the ill effects of the first; much to the joy of the masters belonging to the mission, who would otherwise have become objects of derision to the people, and their schools deserted.

On the 29th of September, in the same year, a fire broke out in one of the outhouses, and for some time the mission-house itself was in great danger. The natives had many superstitious thoughts as to its origin. They said that the mission garden had long been noted as the residence of a great number of evil spirits, and agreed in imputing the fire to their agency, but differed in their ideas respecting the cause that led them to such an act. About this there were three principal opinions. Some thought that in consequence of the padre taking up his abode in the garden, building a church and school, and having so much preaching and prayer, the devils

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could stand it no longer, and on their departure set fire to the place as a mark of their spite. Others thought that the evil spirits who had so long inhabited the garden had become offended because the trees in which they lived had been cut down to clear the ground for the new buildings. A third party thought they had so great a dislike to the use of animal food, and to its being cooked within their sacred precincts, that they left the place, first wishing to make it desolate.

Mr. Gisborne was succeeded in the collectorate by Mr. George Turnour, the learned translator of the Mahawanso, who took great interest in the work of the mission, and gave it all the assistance in his power; setting a good example by a regular attendance at the chapel, and imparting an impulse to educational effort by visiting the schools, with the efficiency of which he expressed himself as being highly pleased.

But notwithstanding the advantages that Caltura has enjoyed, it is probable that, upon the whole, it has been the least successful of any station in the island where a European missionary has resided for any length of time. These discouraging circumstances cannot have arisen from the absence of earnest, able, and diligent cultivation. Mr. Kilner thus records the manner in which his Sabbaths were employed: "Six or seven young men generally accompany me to the native congregations, principally for the purpose of assisting me in the singing, which seems to have had a very pleasing effect. On Sunday mornings, at eight o'clock, we go over the river to Desestara Caltura, where we meet with but a small congregation. At half-past ten service is held in the Caltura chapel; on one Sunday in English, and on the next in Portuguese. At three we go to Kalamulla, two miles from Caltura, where the adult congregation seldom counts more than 20 adult persons and the children of the school. After this service we proceed to a village about two miles further, on the same road, of the name of Pyyágala. At this place we have a large and attentive congregation of adult persons, who seem to receive the word with gladness. The Sunday is concluded by divine service in Singhalese, in the Caltura chapel, at seven o'clock in the evening. The congregation at present varies from 50 to 100 people. The evening's service has excited considerable interest among the inhabitants of Caltura; not only among those for whose special benefit it has been commenced; but likewise among the burgher community, many of whom regularly attend, and manifest a deep interest in every part of the service." Mr. Kilner has stood unrivalled among his brethren in the use of the mother-speech of the Singhalese, and the utterance of those quaint expressions that are so effective, as they strike at

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the moment, and stick to the mind like burs to a woolsey mantle. Five sermons, in four different places, amidst the heat of the tropics, are no idle work on one day. Nor was the diligence of the Sabbath allowed to be a substitute for inaction at other times. "Since my arrival," Mr. Kilner further writes, "I have commenced week-day services in the houses of the people, in different parts of Caltura, and in several adjoining villages. We have at present three of these services every week, which are not unfrequently crowded. I have always found these meetings of great use wherever they have been established; and I cannot but hope that they will be attended with the divine blessing here." The inhabitants of Caltura have had, more than once, days of glorious visitation; but when the broad wing of mercy has been extended to receive them under its shelter, they "would not." The heart-work of the gospel, that which alone is religion in the sight of God, is almost unknown to the native congregations. Old men have sat under the word for nearly half a century, and are yet unsaved. We feel something like a prophet's sorrow as we write these sentences; and are ready to cry out with the expectant host before the throne, "Lord, how long?"

In 1861 the buddhists erected a handsome building, resembling a church, near Caltura, in which their sacred books were read. Samágama associations were established in many villages, numbering some hundreds of persons in each. But these, though at first conducted with an infuriated zeal, were soon abandoned. The members could not agree among themselves. The principal men assumed powers to which they had no right, and then wanted the civil power to enforce their decrees. Of others, too many damaging facts were brought to light, in relation to their conduct and character, to allow of their exercising any permanent influence. The more thoughtful buddhists disapproved of these proceedings altogether. They said that as Buddha did not encourage controversy, it was wrong in both priests and people to manifest these angry passions, or excite them in their opponents. The bana-readings were an attraction to some, who had called themselves christians, as they had rather listen to sounds that they do not understand than to the voice of reproof from the word of God. But the stir of the buddhists is here also proving fatal to the formality and deception that have so long existed. There is now a broad line drawn by the people between the dharmma of Gótama and the doctrines of the bible. To attend a christian place of worship is regarded as a renunciation of buddhism. The servants of God are also learning better to understand the meaning of the words of the Saviour; "I came not to send

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peace, but a sword;" and the persecution in some families is severe. One member relapsed into heathenism; but he was convinced of his folly, lamented his sin, returned to the mission, and soon afterwards died in peace. The faith of the people has recently been somewhat shaken in the power of their leaders to ward off disease. The priests in one of the temples, who read pirit to stay the ravages of the small-pox, were themselves attacked by the epidemic. The family of a kapuwá, after he had promoted the forming of a large procession in honour of the déwas, that the progress of the disease might be stayed, was visited by it, and it appeared in places where it had been previously unknown. But the eyes of the people have been too long shut and sealed to allow of their being opened by any ordinary appliance.

About once every month, Caltura is visited from Colombo, on the Sabbath, and at the English service, which is one of considerable interest, there is a congregation of between 60 and 80 persons. On the other Sundays the service is conducted by Mr. Poulier, the resident minister, in addition to his duties in Portuguese and Singhalese. He speaks despondingly of the prospects that surround him, and laments the extreme indifference of his congregations, and their unwillingness to seek in earnest the salvation of their souls. There is scarcely a village within twelve or fourteen miles of the town that has not received repeated offers of mercy from the servants of God; but the people will not hear with their ears, or understand with their hearts, lest they should be converted and healed.

There is an outstation at Kẹhelhénawa, about 11 miles from Caltura, not far from the right bank of the river, and difficult of access. It is the residence of a devoted catechist, Don Peter, who was converted in Kandy, and who has been already referred to in connexion with the work in that city. There was a school here in 1819, but it was soon afterwards discontinued. When the catechist came to reside in the village, there were no traces of christianity, except in the names of the people. The services are held in his own house, part of which has been fitted up as a chapel. The converts are not numerous, but there are a few of whom there can be no doubt that their hearts are right with God, and that they are enlightened christians. In 1844, Dr. Kessen had a merciful escape from drowning, when on a visit to this village. A friend had accompanied him from Colombo. On rounding a bend of the river, in a canoe, the wind suddenly shifted, the mast fell, and in a few seconds his friend was immersed in the current and the canoe upset. It was a moment of extreme peril, as the flood occasioned by the change of the monsoon had not subsided, and

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the current was running very rapidly. One of the coolies plunged into the stream to help his companion, whilst the other cooly and himself got outside the canoe, and endeavoured to right it; and by the aid of a gracious Providence, they reached the land in safety. "I have frequently," says the Doctor, "been in perils by land and by water; but on this occasion I was within a few seconds of the eternal world; and when the canoe upset, there appeared no hope of safety. Here, then, may I erect an Ebenezer to God, and again consecrate myself to the service of the Lord."

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22. *Amblamgoda.*

This village is 19 miles from Galle, on the Colombo road. There are here an old Dutch school and a rest-house. In 1759, "the master, an old man, took great interest in his scholars." Mr. Broadbent came to live here on the 22nd of May, 1819; but it was not long the residence of a European missionary. The place is described as being very populous, but wholly given to idolatry and superstition. Thére were several buddhist temples near, and déwálas in every direction. Demons were supposed to reside on some rocks near the shore. One day a number of women were watched who had come to make offerings. The kapuwá spread cloth upon the rock, on which the offerings were placed, made a light on which he sprinkled some resin, and uttered an incantation. The women lighted a great number of wicks, and placed them on the rock, upon which another old woman poured oil. They then bowed several times, and taught the children that were with them to do the same. They said that they had been sick, and had promised the demon that they would make this offering if they recovered. The kapuwá, when the folly and sin of their conduct were pointed out, bade them go away. The more formal devil dances averaged one every day, in the district presided over by the Amblamgoda magistrate.

Schools were established in different places, and there were openings for many others. Mr. Broadbent had one or two services in Portuguese, in places where that language was understood, in addition to the Singhalese congregations to which he attended. The school at Amblamgoda was for some time taught by an English master, Mr. Frazer, who in other ways sought to do good. In 1822, in consequence of a rumour that marriages were about to be taxed by the government, great numbers applied to be married, and upwards of one hundred marriages were celebrated by the missionary on the same day

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One application was made in the following terms: "I take the liberty to inform your reverence that I am of an intention to enter into the holy estate of matrimony with my intended bride, on the 10th this instant, which God has instituted in the time of man's innocency."

The school was visited by bishop Heber in 1825, on his way to Colombo. He expressed himself as being highly gratified by the attainments of the children, and was especially pleased with those who were examined in English. At the conclusion he presented a small sum of money, which was distributed among the more deserving of the children, and gave them great encouragement. In 1828 there were 50 scholars, who were regular in their attendance. One who had long adorned the gospel had recently passed away to his home in heaven. The produce of the harvest had not been great, but in kind and quality it was very precious. A new chapel was opened here in 1850, but the district is described as being "intensely heathen." Mr. Salmon Pieris was appointed to reside here in 1853, and in addition to the regular duties of the ministry, he paid a daily attention to the school, to its great advantage. An interesting girls' school received a similar assistance from Mrs. Pieris. The station is now in charge of Mr. D. D. Perera. It is regularly visited by the European missionary from Galle; and there are kind friends on some of the neighbouring estates, who hold up the hands of the native minister, and render him valuable aid.

Visits are paid to Mâdampa, Balapitimodera, Kosgoda, Dodanduwa, and other places, but the services there held are too desultory to result in much good. At Batapola there is a chapel, and some of the people are sincere in their profession of christianity, and have had to endure considerable persecution for the truth's sake; but the village is difficult of access, and sometimes can only be reached by canoe.

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23. *Galle.*

We are here upon more sacred ground, if Sir Emerson Tennent is right in his conjecture that this is the Tarshish of the Sciptures. Into this question I cannot now enter, full of interest though it be; but there is little doubt that the Singhalese alphabet is derived from the Phœnician, which, as a proof of ancient intercourse, adds some weight to the supposition. If the story of Galle could be fully told, it would be an extended and diversified narrative. It would include men of nearly all the great nations of the east, whom we can see in

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thought as they step upon the sparkling strand, returning thanks to the gods that they imagine have protected them amidst the dangers of the deep, and presenting to us, in the panorama that passes before our vision, every variety of colour, dress, weapon, language, and religious rite; and the raft of the rude native, the junk from China, the corsair's práhu, the pilgrim-ship on its way to the port nearest Mecca, the stately steamer, and countless other forms of craft, as they have floated upon these waters, might teach us the whole history of Asia in sea-characters.

In the time of the Portuguese, Galle was only fortified towards the land; the rocks and breakers being thought a sufficient protection from enemies that might come by other means. The present walls were built in the time of the Dutch. As they are commanded by the eminences near, it has been recommended to destroy them, and erect separate towers in better positions. The name of Galle is now a household word in Europe, from being a place at which the overland steamers are continually calling; and there are few things in the world more striking than the contrast between the masses surrounding Aden, grim and grassless, and the bright, fresh, living green of the hills near Galle, with the ten thousand waving palm-trees that welcome the stranger on his first approach to the shores of India. The harbour is exposed, and has other disadvantages; but it is the only one of which the island can boast, with the exception of the peerless basin at Trincomalee; and its position is so convenient that it would seem as if the merchants of the sea must have tried to make a haven here, if one had not been formed to their hand. Until recently all the buildings in Galle were old, or at least old-looking; there were the old store-houses, and the old gateway, as well as the old walls. The Dutch church is a credit to the men of Holland, and a shame to the men of England, who had possession of the island many years before they built a church in it at all. The streets are narrow, but there is a pleasant walk upon the ramparts. The place is like a railway station, in its alternations of rattle and rest. One day it is all activity, as strangers with ruddy cheeks, from the land of the snow, and perhaps others, at the same time, with pale faces, from the land of the sun, throng its thoroughfares; and the next it is painfully quiet and deserted. The Moormen, and others like them, are all expectation when the steamer is in sight, with their gems, trinkets, and wood-work for sale, as truthful as were formerly the dwellers in Crete; and the pettah, with its police, lamp-posts, and many-pillared verandahs, trying to look civilized, is soon an object

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of attention and interest to the passengers. Ferguson calculates that there are 6000 persons in the fort and town.

From its position, Galle has always been a place of great importance, and its religious interests have not been overlooked. When abandoned by the Portuguese, it is said to have had in it six hundred "good christians" among the natives; but the Dutch were not so successful in promoting the Reformed faith. In 1738, the Dutch congregation at Galle consisted of 100, and that at Matura of 21 members.* The nominal christians in Galle and Matura were returned as being 80,845; but though all baptised, only seven were in church fellowship. There was not a single native proponent in the whole district, and the visitor had much trouble and unpleasantness in the exercise of his commission. The schools were annually visited by the Galle clergy, who took the circuit by turns, accompanied by a scholarch. In 1707 mention is made of 30 schools, and in 1719 of 37 schools, 18 in the Galle and 19 in the Matura district. Galle was a refractory and troublesome station, and the reports are full of complaints. The parents set the government orders at defiance, and would not send their children to be taught. The annual examination was sometimes omitted, on account of the hostility of the people. In one village a mob assembled during the examination; and when the scholarch attempted to disperse them, the ringleader struck him with a stick. One reason alleged for this formidable opposition was, that since government had ordered christians not to intermarry with buddhists, the men were afraid that they would not be able to procure wives. Only five of the masters were in church fellowship. Yet in 1736 there were 4397 scholars, three-fourths of whom were under catechetical instruction. On the arrival of the English, everything was thrown into confusion, and the old school system, with its excellent machinery, was never afterwards efficiently re-organized. The prejudice against education appears to have passed away prior to the establishment of missions in the island; and if their societies had had the requisite funds, the missionaries might at once have established schools in nearly every village in Ceylon.

* Nearly all that is recorded in these Memorials about religion in the time of the Dutch is taken from two very interesting Essays read by the Rev. J. D. Palm before the Ceylon Branch of the Royal Asiatic Society, in 1846 and 1847, and published in the second number of their Journal. The facts they contain are extracted from the archives of the Consistory of the Reformed Dutch Church at Colombo, in which there appears to be a mass of valuable information not yet published.

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When the first Wesleyan missionaries landed at Galle, they were already familiar with eastern scenery and customs, from their short residence in Bombay. Few messengers of the cross, on commencing a mission, have met with so kind a reception as that with which they were favoured, from men of all classes. After landing, on the 29th of June, 1814, they were not long unemployed. Galle was one of the five places they were recommended to occupy, when visited by the Rev. G. Bisset,* at the instance of the governor. On the 4th of July, one of them preached in the Dutch church, and the service was continued by Mr. Clough on subsequent Sabbaths. A room was rented in the fort for their more private services. A class was soon formed. The guard modliar offered Mr. Clough a residence, in an eligible locality, near his own dwelling which was gratefully accepted. There was stillness, a good breeze, a distant view of the bay, and a village near. On the arrival of Mr. and Mrs. Harvard they were visited at night by the modliar, with his wife, family, and a retinue of servants, who came amidst a blaze of torches.

Among a number of priests with whom Mr. Clough conversed, there was one of great learning, who sought for further instruction about christianity. He had resided some time in Kandy, and had there received distinguished honours from the king. About two months after his first interview with Mr. Clough, he expressed a wish to renounce buddhism. When this was noised abroad the priests became greatly alarmed. Fifty-seven members of the sangha waited on him at one time, to dissuade him from taking such a step; his relatives wept in his presence; by some he was threatened; and the headmen came to him with large presents, and said, "If *you* forsake our religion, it will ruin it in the country." But he stood before them, unmoved, like the rock in the midst of the storm. On Christmas Day, 1814, he was baptised in the Fort church of Colombo. A few days previously, he dreamt that his robes were covered with all kinds of filthy reptiles, and that he went to a river and cast them in, that they never might be worn again. From a sermon that he wrote soon afterwards, the

* It appears strange that authors (as in Barrow's Ceylon, Past and Present, 1851) will persist in attributing to Mr. Bisset, the work on Ceylon by Philalethes, whose initials are H. W. B, and it is evident that he was never in the island. It has been supposed by others that Mr. Bennet is the author of this work; but his initials are J. W. B. I may also notice that the statement is equally wrong which derives the word Galle from the Singhalese gala, a stone, the Singhalese name being Gálla.

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following extract is taken:—"I myself was one of the principal preachers of the buddhist religion, in this island of Ceylon; and during my priesthood I had not only acquired some proficiency in the Pali, Sanskrit, and Singhalese science; I also spent great part of my time in preaching and learning religious books of Buddha, and of some other religions. It is well known to you that I was much esteemed among the buddhists for my preaching; and was respected and rewarded by royal favours, and by chief ministers of state; yet I found in that religion no Redeemer to save our souls from death, no Creator of the world, or a beginning to it. Consequently I had always some doubt in my mind as to its reality; and had some suspicion that the world, and its thousands of wonderful parts, was the creation of an almighty God......While I was in this condition, I happened, through the blessing of God Almighty, to speak with the pious Rev. Mr. Clough, since which, I have maintained a friendship with him, and have continued to attend and converse with him on the Christian religion. By this means, the obscurity and doubts which were over my mind, were perfectly cleared off, and the light of the christian faith filled my mind in their stead, as easily as colours are received into fine white linen when painted. So I consented to be baptised. While I was in doubt, a large manduwa was erected, in the place called Galwadugoda, at Galle, for the performance of a very great ceremony of buddha's religion. There were assembled twenty-eight preachers (or priests), including myself, and an immense crowd of common people, of both sexes. During that ceremony, I read over two chapters of the gospel of St. Matthew before the multitude, and spoke to them upon that subject in a friendly manner. Some time afterwards the people of Galle district, hearing that I was at the point of leaving the priesthood, and of being baptised, gathered into a large body, and spoke in such a manner against my intended baptism, that scarcely any man could have resisted them; in consequence of which I was in a state of perplexity for some time, being strongly inclined to be baptised on the one hand, and to comply with their request on the other. But after my arrival in Colombo, all the hesitations and agitations of my mind were completely done away, by the sweet and admirable advice I received from the Hon. and Rev. T. J. Twisleton, the chief chaplain in this island. Just as darkness vanishes by the appearance of the sun, I was enlightened, and was baptised, without regarding the aversion and abuse I was likely to undergo from the people of the buddha's religion, giving up my relations and friends, the teachers of my former religion, and the situation I was in, and the lands and other property

which I obtained from the Buddha priesthood. Thus I embraced Christianity." An account of this priest was published, at the request of the governor, who himself wrote the introduction to the work. He afterwards became the proponent of Pantura, and he was of great service in the aid he rendered to the translators of the scriptures; but his countrymen never gave him credit for the renunciation of buddhism in his heart. He died about twenty years ago.

Mr. Clough remained some months in Galle, preaching thrice every week, meeting a class, attending to a native school, and diligently studying Singhalese. In April, 1815, Mr. Squance, on a visit to Galle, seeking a restoration of health, preached to the natives through an interpreter, and great numbers attended to hear the word, some of them coming for the purpose a distance of fourteen and twenty miles. When preaching in a cocoa-nut grove, on one occasion, he had an audience of two thousand persons. Towards the conclusion, he asked several questions, by way of application, such as, "Which will you choose, heaven or hell?" Hundreds replied, "We will have heaven: we will have heaven!" But it is to be feared that it was not generally a wish to know the truth that caused such numbers to assemble, as we read that at the same time 200 couples were united in marriage, and 300 persons baptised. Yet it was a good opportunity on which to proclaim the message of salvation, and in some hearts a scantling of the good seed would take root. In the Fort there was a class of 24 members, and the Sabbath congregation in the Dutch church sometimes numbered 600 persons, a great proportion of whom were military. When the service was in Portuguese, there were large and attentive congregations, and many were bathed in tears as they listened, and were led to ask what they should do to be saved. On the 30th of September, after Mr. Erskine had preached in English, Mr. Squance prayed, when the power of God came down, and about a score persons began to cry aloud from the disquietude of their souls. One lady found peace, and the others went down to their houses earnestly seeking the same blessing. On other occasions a similar influence was felt, and the same scenes were presented; sometimes with too much noise, and an approach towards what looked like disorder. All pains were taken to prevent these irregularities, as far as possible; and let not any one speak evil of the ardour and agony that are manifested when men seek mercy, as many of the persons thus wrought upon began from that time to lead new and holy lives, and in death testified to the reality of the change that had taken place in their souls. There were some who became remarkable in their zeal for God, and for a

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life-long consecration of all their powers to the one great work, and most glorious aim, of seeking to benefit their fellow men; and others are even now at the threshold of heaven, who were here led, for the first time, to pray in sincerity and truth. The vehemence of Mr. Squance's exertions often brought him, apparently, to the gate of death; and he was once officially reproved by his brethren, in conference assembled, for speaking so loudly, as a speedy death, it was inferred, must be the consequence; and they loved and admired him too much to wish for his removal from them. The admonition was remembered, until he next entered the pulpit; and there it has never been remembered, from that time to this. His voice, when we heard it last, was still like the sound of a cathedral bell; he has lived to take part in the jubilee services of the society; his kind and solicitous monitors have all preceded him through the gate of pearl; and in a comparatively vigorous old age, after a life of great zeal, unwavering consistency, and abundant usefulness, he is hopefully awaiting the coming of the chariot of fire, that has already taken all his old companions to heaven.

The first school established in the island, by the mission, was at Galle. Lord Molesworth, until his departure from the island, supplied it with books. The sons of the principal headmen of the district were among the first scholars. About the end of the year, a Sunday School was commenced, in which the senior pupils of the day-school assisted. Good impressions were made on some of their minds, and it was pleasant to witness their little prayer meetings, and listen to their religious conversation. In 1818, nineteen schools had been commenced on the station, and it was calculated, that when all were in full operation, 1500 children would be in attendance. The schools were regarded as "the key of the natives," and it was supposed that it was through them the island was to be brought to Christ.

One of the largest houses in the Fort having become vacant, it was purchased for the mission, and one of its rooms was converted into a place of worship. But this room, though of noble size, was insufficient to contain the congregation that sometimes assembled; and on the 8th of July, 1819, the foundation stone of a chapel, on the mission premises, and in a good situation, was laid by W. C. Gibson, Esq. It was at first intended to build it outside the fort, to connect the native work with the European; but it was found that the inconveniences connected with such a position would more than counterbalance its advantages. It was opened in January, 1821, and the first sermon preached in it was by Mr. Wijasingha, in Singhalese. The cost was £250, of which about £190 were

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raised in the island, including a donation of £37 10s. from the governor, Sir Robert Brownrigg. The chapel has several times since been altered and improved, at the expence of the congregation. At one time punkahs were used, but they were not long continued. In 1820, when the station was under the care of Mr. Erskine and Mr. Allen, the congregations were large, and the minds of many were seriously impressed. At the prayer meetings in the chapel, the people "sung lustily, and prayed like men who had endless light and glory in view."

All the schools received a weekly visitation; but the difficulties connected with travelling were found to be a great hindrance to the work. The missionaries had sometimes to travel on foot, over rugged hills, the pathways of which were "gutters rather than roads." On one journey of twenty miles they scarcely saw "a hut or an inhabitant," as the country was generally impenetrable jungle. The premises of a gentleman who attended the chapel in Galle were the haunt of cheetahs, and three were seen together, within a stone's-throw of the dwelling. Mr. Allen, in calculating the work done during the year, 1821, found that he had travelled 3500 miles.

The ministry of Mr. Stoup was rendered a great blessing to the inhabitants. He visited the people from house to house, and preached by the road-side. When returning from one of the schools he stopped a few persons whom he met on the road, and preached to them about their Saviour. Presently others came up, and several of the people living near the place, until about sixty people were collected. He continued to address them for about half an hour, and then requested them to clasp their hands and close their eyes, whilst he engaged in prayer. This appeared to have a solemn effect, and it was hoped that the instruction had not been given in vain. At other times he prayed in short sentences, and requested all present to repeat them after him, which they readily did. In this way their attention was kept alive, and the various petitions being thus forcibly impressed upon their minds, they might thereby be led to the practice of praying for themselves.

There is not much of incident connected with the general history of the mission in Galle. There has been greater evenness about the work than perhaps in any other place, so that the history of one year will apply to many other years. The progress has been slow, but the state of the work has never been positively discouraging; and if no large increase has been made to the membership of the church, there has always been a quiet stream of good rippling onward, more perceptible in attentive congregations, and in godly lives and happy deaths, than in additions to the society. Mr. Toyne thus writes in

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1838, and from his letter may be learnt the character of numerous other communications to the committee. "We have our discouragements in the circuit, but we have likewise some things to cheer us. Our public services, during the last quarter, have given us encouragement. Our watch-night service was better attended than on any previous occasion, while seriousness and solemnity were depicted on every countenance. Judging from what we witness from time to time, we must conclude that light is spreading among the people. The following is an outline of our general proceedings. Early on Sunday morning we hold a public prayer-meeting, to implore the blessing of God on our labours. With this preparation of mind we repair to our several appointments. My assistant and myself take three appointments each, beside occasional services. On Monday we have our English class, and other incidental business connected with the circuit is transacted. On Tuesday, native prayer-meeting or preaching in one of the villages, distributing tracts, visiting the people, and in the evening the English and Portuguese female classes are met. On Wednesday, visiting schools, native class-meeting, and English preaching. On Thursday, native preaching or prayer-meeting in one of the villages, and Portuguese prayer-meeting in one of the houses in the Fort. On Friday, Portuguese class-meeting and visiting schools. On Saturday, the schoolmasters are met, from ten to twelve, and the appointments for the following Sunday are fixed. This plan is followed with little interruption, from month to month, and we hope that the Lord will yet more especially crown our feeble endeavours to do good, with His blessing. A strong undercurrent of religious reformation has set in, which we trust will flow on, until the whole island of Ceylon shall be refreshed and fertilised by its streams."

In the following year, when a lovefeast was held, a few pious men among the military, who were members of society, united with the other members, and many were constrained to to say; "the Lord blessed me there." Some of the older persons, remembering all the way in which the Lord God had led them, whilst in the wilderness of this world, were humbled, and yet encouraged. Others, not so far advanced in grace, were more fully convinced of their privileges, and were led to resolve to seek the Lord with all their hearts.

Not long afterwards, Mr. Toyne had the opportunity of seeing that the instruction given in the schools was not received in vain. There was a little girl named Ango, quick and intelligent, and remarkably neat and tidy in her person. She was regular in her attendance at school; and applied so

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diligently to her lessons that she was soon ready to enter the Testament class. It was a rule that those children who could read the New Testament in their own tongue should, as a reward, be taught English, and ornamental needle-work, that they might be qualified to become servants in English families; as there were always a number of military officers in the Fort whose ladies were glad to have girls from the mission-schools, on account of their superior truthfulness and honesty. On entering the school one day, Mr. Toyne saw that Ango was absent, and supposing that she was ill, he went to her house, when he found that it was not little Ango, but her mother, who was sick. On conversing with the poor woman, he learnt that she possessed some knowledge of her sinful state by nature, and of the way of salvation through faith in our Lord Jesus Christ. There was a copy of the New Testament in the clean and comfortable room, which Ango had brought from the school, in order to read to her afflicted mother the word of eternal life. At every subsequent visit, she seemed to have gained clearer views of the nature of true religion; and when, in a few weeks afterwards, her spirit took its flight, there was reason to believe that she had gone to the paradise of God. The quiet of this death-bed scene, through the instrumentality of school influence, was in fine contrast to the anxieties of heathenism, and its hopelessness at the last hour.

In 1851, there was an encouraging increase of members. Mr. Rippon, however, thus writes: "I feel bound to state that the result of the year's operations is not merely numerical, and cannot be well described in general comparisons. We have to deal with a kingdom that cometh not with observation. The tokens of God's presence are not always to be estimated by the numbers added to the church, as a decrease may tend towards general soundness and consolidation; and an increase may only bring increased worldly-mindedness and corruption. The signs of spiritual prosperity which are the most cheering to the eye of faith are not always such as can be made to appear on the pages of a report. It may be generally stated with reference to the work at Galle during the past year, that it has deepened, and is still deepening. The proportion of members who enjoy peace with God is much greater; and though the coldness and comparative indifference of some is sufficient to excite painful doubts as to the depth and soundness of their religious experience, the tendency of the society, as a whole, is towards higher spiritual attainments." The Singhalese Sabbath congregations were less encouraging, as the Buddhist priests made special efforts to keep the people away from christian influence, spreading false reports about the

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missionaries, and imputing to them the lowest motives for their presence and preaching in Ceylon. The people, in consequence, were persuaded to resolve that they would not attend the mission places of worship; sometimes even meeting in a separate place during the hour of service, that by association they might strengthen themselves in their opposition to the power of the gospel. "The principal dependence for making a right impression on the population was upon open-air services. The large congregations that were thereby secured could not fail to re-act upon the more stated ordinances of the Sabbath. It was a curious, if not hopeful sign, that the interest of the Moormen was excited. They were pleased with the efforts made to demonstrate, from nature, the existence of an all-wise and almighty God, in opposition to the atheistic theory of Buddhism, as they were so far allied to the christians in religious belief. Some of them provoked a discussion on the divinity of Christ, and even brought forward Socinian objections taken from the scriptures. Through no immediate good was apparent from the movement, it was pleasing to see that the followers of Mahomet were not entirely insensible to the value of biblical truth."

A Singhalese young man, in 1852, formed an entirely new class of Singhalese members, many of whom were converts from buddhism, and during the year ten or twelve persons renounced heathenism, notwithstanding the efforts of the priests. A spirit of prayer prevailed among the members. Several young men in Galle joined the society, some of whom gave evidence of much zeal and deep piety. In 1856 a number of buddhists forsook the faith of their forefathers, and this hopeful occurrence threw new life into many of the agents of the mission. In the following year ten members died, all of them in peace.

Mr. Rippon endulged the hope that he would be able to establish an Industrial School and Farm, and at the same time a High School, for the boarding and educating of the sons of native headmen and respectable burghers. It was also to be a training college for schoolmasters, catechists, and native ministers. The scheme was a noble one, and its proposer was most energetic in seeking to procure means for its establishment. Ground was purchased, and a part of it enclosed; buildings were erected, and stock procured from other places; but he was unable to secure the capital that was required for its successful continuance. This was not the first thought of the kind, though the first that went any further than mere proposition. Mr. Hume, in 1821, when resident at Matura,

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suggested the expediency of founding a self-supporting settlement, something after the manner of the establishments that upon the continent of India have been attended with so many good results; but even then, when the people were poor, and had no means of bettering their condition, the forming of a colony would have been difficult, from the social distinctions and divisions that so extensively prevail; and now, when there is remunerative labour for all who are willing to work, so far as the Singhalese are concerned it would be an impossibility, without great expence and much loss.

The extensive grounds connected with the mission-house at Richmond Hill, the salubrity of its position, its quietness, and its nearness to a large buddhist population, mark it out as an eligible place for the formation of an educational establishment of a high order, and more especially for the training of schoolmasters, catechists, and native ministers. The anxiety of the people for their sons to learn English, and their readiness to pay for their education in that language, would warrant the establishment of a superior school under an English master. The missionary is here surrounded by villages, so near his own residence that he can visit them in the early morning, before the heat of the sun has become oppressive; and there are hundreds of persons within reach that need all his sympathy and attention. Ratgama, the most distant place under the care of the Galle ministers, is six miles away, on the Colombo road. Mahamódara is four miles nearer, and the villages of Piyadigam, Kalégána, Wakwella, Hapugala, Mágálla, Kaluwella, and Kumbalwella are within a walking distance of Richmond Hill. There are services in all these villages, and in most of them schools.

On the 23rd of June, 1854, a public meeting was held in the Galle chapel, at which it was resolved "that a Society be formed for the promotion of religious education, and the spread of christianity, amongst the native population of the Galle district, to be supported by voluntary contributions." The Society then formed, under circumstances so creditable to its promoters, has been in active operation ever since. In its first four years its ordinary income was about £50 per annum, and it has steadily improved up to the present time. In a higher sense than anything connected with mere book-learning, the schools have been attended with success. Eleven out of the 45 persons who are at present members of the church were educated in them. The want of suitable chapel accommodation is felt throughout the circuit. There is the chapel in the Fort, a commencement was made towards building one at Kalégána

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by Mr. Rippon, and at Mágálla there is a substantial schoolroom, built principally by the aid of local subscriptions; but though, with the help of the students in the Institution, and several unpaid preachers, there are nine services every Sabbath, these are the only places of worship worthy of being regarded as the sanctuaries of the Lord.

Some of the most devoted ministers connected with the Wesleyan mission have given the strength of their days to the church at Galle, and by the heaven-lit flame that burnt in the hearts of these eminent men, exhausted the sooner because of its efforts to give to the perishing the clearer and brighter light, its members have been guided into the path of safety and peace. The names of Richard Stoup and William H. A. Dickson, both of whom died young, are still fragrant as the perfume of the ná-tree. Monuments were erected to their memory in the chapel, at the expence of the congregation.* The people of Galle have ever been remarkable for the attachment they have shewn to their pastors. This has been seen in the liberality of the hand as well as in the love of the heart; tablets, gifts, and pieces of plate testifying to the same. Nor have the interests of the general cause been overlooked in their affection for individual ministers. Among the most recent of these well-appreciated acts, we may record the gift of a harmonium, valued at £75, to the chapel, by Mr. Loret, and of a number of moon-lamps, by Mr. Andree and his friends, at the cost of £20. Not many months ago, a native member, at her "silver wedding," gave Mr. Baugh, the present pastor of this station, the sum of Rds. 100, for the promotion of the work of God, and this is by no means a solitary instance in which the generosity of this respected lady has been shewn towards the mission. When

* The inscriptions on these monuments are as follows:—

"Sacred to the Memory of the Rev. Rd. Stoup, Wesleyan Missionary, who departed this life at Colombo, on Sunday the 4th October, 1829, aged 28 years. As a man he was characterised by simplicity of manners and gentleness of disposition; as a Christian by fervent piety, and devotion; as a minister of the gospel by faithfulness and love to the souls of men; as a missionary by diligence and zeal. The Dutch and Burgher inhabitants of Galle, among whom he laboured upwards of three years, have erected this Tablet as a memorial of affection and esteem."

"In Memory of the late Rev. W. H. A. Dickson, Wesleyan Missionary of South Ceylon, who died at Madras, of consumption, on the 18th of September, 1851; aged 25 years. A few friends at Galle, where he spent the last year of his faithful and laborious ministry, have erected this Tablet as a memorial of his exemplary piety and devotedness."

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there is more of true leal-heartedness to Christ among the dwellers in Ceylon, there will be no stint in the pouring out of their treasures at the foot of the cross.

At the beginning of the present year, the students of the Theological Institution, formed for the preparing of young men to act as agents of the mission, were placed under the care of Mr. Gunawardana, the native minister now resident in Galle, who is well fitted to discharge the duties of this important trust.* They had previously been trained by Mr. David de Silva, of Colpetty, but the time of this minister is so much occupied by his able attention to the press, and the locality of his residence is exposed to so many evil influences, that it was thought better to make another arrangement for the instruction of the young men under his care. They hold open-air services in the bazaar and other places, where their congregations are sometimes several hundreds in number; some remaining the whole time, and listening with apparent interest, whilst others look on for a few minutes, and then take their departure. Tracts are sold on these occasions at the rate of half-a-farthing each, and are eagerly taken by the people, as fast as they can be given out; and as Moormen, Hindus, and Buddhists are alike found among the purchasers, there must be some turning in the minds of these classes of men towards the truths that they contain; and we may hope that it is not in the way of cavil merely, but from a half-hushed conviction that they may teach some way that will bring rest to their unquiet hearts. The self-reliance of the Mahomedans is, of course, disturbed by all allusions to the mediatorial office of Christ, and all assertions of his divinity produce within them sore displeasure; but some word of power, some polished arrow taken at random from the quiver, may be accompanied in its outgoing by the Spirit of God, and scatter the illusions of Islam. The same young men hold services in private houses; and great pains are taken to imbue them with the principle of Methodism roughly expressed in the words, "all at it, and always at it."

On account of the strong hold which Buddhism has upon the minds of the Singhalese generally in the south of the island, all the conquests of Christianity are as the wresting of the prey from the teeth of the enraged lion; and yet the usurper has sometimes had to look on, powerlessly, when the victim has been saved from his grasp, and been enabled to escape

* At Baddagama, an interesting station of the Church mission, beautifully situated on the Gindura river, about 10 miles from Galle, there is a similar establishment, on a much larger scale.

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away to the protection of Him who has said to all who put their trust in his defence; "they shall never perish, neither shall any pluck them out of my hand." It has been asserted that the people of the east are so gentle and pliant; they have so much about them that is like clay, and so little like granite; so much of the bending willow and so little of the sturdy oak; that they may make fair and respectable Christians whilst the sun shines, but when the storm comes they will fall away, and rather deny the Lord than expose themselves to one moment of pain to maintain the truth. But it was Peter who fell in the hour of trial, and not John; and in the late mutiny the timid Hindu became a martyr for Christ, when the strong-minded Englishman faltered in his loyalty to God. The grace divine can nerve with courage the breast of the most timid, and even the Singhalese will long endure persecution for the sake of the gospel, when its power dwells consciously within their hearts. "One morning," as we learn from Mr. Gunawardana, "Johannes Ratnawibhúsana, a youth belonging to a goldsmith's family at Kumbalwella, came to Mr. Rippon's residence asking for shelter, saying, that as he had embraced christianity his father had turned him out of the house. Mr. Rippon desired him to stay over the night; and on the following morning, taking another native young man, he went with him to his father to expostulate with him; but in vain. The father was very violent and abusive and they returned unsuccessful. In the course of a few days, a case was lodged in the Police Court, by the father, against Mr. Rippon, for unlawful detention of his son, who appeared before the Court, but after enquiry the case was either dismissed, or withdrawn. The father would not receive his son back again, and his other relatives were unwilling to assist him; but Mr. Rippon obtained employment for him in Colombo, and both here and at Kandy, he maintained a consistent conduct for several years, when he was attacked with fever, and again came to Galle; but his father would neither receive him nor see him. At the earnest entreaty of his mother, the lad was allowed to be accommodated in a part of the house, until his recovery, when he was again obliged to leave; and up to this day, to the best of my knowledge, the man has not forgiven his son for becoming a christian." This is not the only case that could be given of similar firmness and self-sacrifice for Christ's sake, on the part of those who have won brave hearts by their trust in God and the energy of prayer.

At the beginning of the present year Mr. Scott resigned the pastorate of Galle, after a residence here of four years, and is now on a visit to England. The esteem and affection

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with which he and his sister, Miss Scott, were regarded, were pleasingly seen in the number and costliness of the presents they received on their departure, from all ranks, rising from the little bare-footed native girl to the highest of those who had profited by their instructions and example; he, thus loved for all that makes the influence of the minister mighty for good; she, for all that wins respect in the wide sphere over which the lady reigns. During the absence of the Rev. J. King Clarke at home, Mr. Scott acted as the pastor of the Dutch church, for which he refused to receive any remuneration. It will be the cause of universal regret, and a loss to the churches of Ceylon much to be deplored, if the attractions of England should prevent his return to the east; as the gifts of head and heart with which he has been endowed by God, eminently fit him to take charge of the mission as its General Superintendant.

In former days, Galle has often been the first place in India to which useful inventions in science, or schemes promotive of commerce, have been brought from Europe; and if the overland steamers continue to touch here in days to come, this will frequently be the first spot in India visited by men who are to win for themselves, amidst its vast fields of enterprise, deathless names as statesmen, warriors, philanthropists, and ministers of the gospel. Intelligence is now sent on by the telegraph, with lightning speed, to almost every part of the east, on the arrival of the steamer, and it will be well when its communications shall be more commonly in unison with the first message said to have been sent by the Atlantic cable, "Glory to God in the highest, and on earth peace; good will toward men."

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24. *Belligam.*

It is of the road from Galle to this place, a distance of 16 miles, that Cordiner thus writes: "Sometimes venerable and majestic trees formed a shade over our heads; sometimes we travelled amidst flowering shrubs; sometimes through cultivated meadows and fields of smiling corn. The trees, the plants, and the verdure, often resemble the most beautiful species in our native country; and the combination of all these ornaments discloses an elegance of skill unrivalled by the efforts of human genius. Nature breathes around an eternal spring; flowers, blossoms, and fruits adorn the woods at all seasons. A vast wilderness of noble plants rises in ten thousand beautiful landscapes; displaying a majesty and richness of scenery, and

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raising emotions of delight and admiration which cannot easily be described." There is at Belligam a small bay, surrounded by undulations where bounded by the land, on many of which the cocoa-nut tree flourishes; and when the curiously built native craft are seen at anchor, so buoyant that the least wave puts them in motion, all is in keeping as an eastern landscape. Cordiner calls Belligam "a very populous village, the inhabitants of which live almost entirely by fishing." He says that the school here was used for the accommodation of troops, when on march, and sometimes as a stable, the boys being taught in a shed near. In a rock by the road side there is the figure of a king, in low relief, who is said to have been afflicted with leprosy for having shewn disrespect to a bo-tree; but he was directed by a vision to drink of the water of the sea, by which he was cured; and this is his monument.

The Dutch report of schools says of this place, in 1758, that "it is the most insignificant of all the schools, the secret being that it is a nest of Buddhist priests." Add a number of yakadurás and kapuwás to the roost, and this description will apply to the village at the present day, in relation to all that is connected with christianity. It has been continued as a station, more from pity for the ignorance and degradation of its people, than from any encouragement that has been received from their willingness to have their children educated, or to be themselves instructed. They have had much solicitous attention from many excellent men; but all their efforts appear to be without any marked or permanent effect. In 1821, Mr. Wijasingha, with the help of one of the magistrate's sons, Mr. J. A. Poulier, who soon afterwards became a minister, and has maintained a high character to the present day, succeeded in raising a small class, though several persons threatened, more than once, that if he persisted in his efforts to spread christianity, they would injure him in person, and burn down the house in which he lived. Yet there have sometimes been occurrences that made the heart glad. Mr. Lalmon, in 1826, one evening overheard a youth reading the scriptures, who afterwards prayed in the midst of the family, consisting of his father, mother, and several brothers and sisters. He had no idea that any stranger was listening to his devotions. A communicant died in the same year, who confidently expressed her faith in Jesus Christ alone, manifesting a uniform and exemplary resignation to the will of God under severe sufferings; and in her dying moments she exclaimed, "Lord, Jesus, receive my spirit." The bazaar congregations were at this time a scene of great animation.

A chapel was built here more than thirty years ago, and

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there has been regular service in it ever since; but its forlorn and dilapidated appearance is an evidence that it is not attended by a congregation that has much respect for christianity. The people have generally shewn an awful indifference to divine things. The head priest of a temple in the neighbourhood informed one of the missionaries that their devotion to demonism is of comparatively recent origin, and that the ceremenies connected with it are now much more frequent than in former times. The people are still professedly Buddhist; but the dull roll of the tomtom, and the loud incantation of the kapuwá, almost every night disturb the rest of the more peaceful and less superstitious inhabitants. But the pansala exercises a wide-spread influence; and though the priests, from the fear of losing it, have sometimes gone from house to house to warn the people against sending their children to the mission schools, the numbers who attend at the temples to learn to read their religious books are proof of the great power they still possess over the general mind.

Not long ago there was an instance of conversion from Buddhism, in the case of a young man who was greatly persecuted by his relatives, but who stood fast in the faith. Soon afterwards several other persons seemed to be convinced of the falsehood of that system, and others were anxiously turning towards the light; but there was this painful accompaniment, that at the same time three persons had to be expelled for relapsing into heathenism. The present pastor, Mr. D. Andris Ferdinando, is much cast down by the state of the work, and finds it to be a great contrast to the scene of his former labours at Wattalpala.

Upon the Matura river, at the distace of 12 miles from Belligam, is the village of Godapitiya. On descending from the hilly district of the Morowa Korle, about four miles from that place, the valley of the Nilganga expands, dotted with numerous hills, but with hamlets situated in the level grounds that are easily accessible. Taking the cottage rented by the mission as a centre, if a semi-circle be drawn within a radius of one mile and a half, 12 small hamlets will be reached; and regarding the river as forming the chord of the arc, by completing the circle on the other side, about an equal number of persons will be again included. The station was first occupied on the 12th of March, 1838, by Mr. P. G. de Zylva; and the house in which he lived was reputed to be haunted; but he was never openly molested, and the natives believe that the evil spirits cannot exercise their power over real christians. It was the intention to prosecute the work by direct appeals to the people, rather than, as in most other places, through the

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instrumentality of tuition. Heathenism had never been disturbed in these villages. The temples, that attract attention from their elevated positions, had been frequented by many generations, who went down to the grave ignorant of the true God. But when the foot of the christian missionary began to traverse the long neglected paths, a few were willing to listen to his message of peace. A small bungaloe chapel was built; an average congregation of 30 adults assembled on the Sabbath; and occasionally more than double that number attended. On the day on which the chapel was opened, there was an attendance of 150 persons, 60 of whom were females. The people were found to be in a state of moral wretchedness that it is difficult to realise amidst scenes so retired and beautiful; but they who, by the world, are called the children of nature, are ever far from God. They said, with fearful fearlessness: "If we are to go to hell, we will go; hell, too, must have some one in it." "Work miracles, and we will believe in your religion; give us money, and we will attend your services;" was the reply of many, when invited to the house of prayer. Yet Mr. Toyne was much encouraged by the numbers present on one of his visitations. When the people retired from the service, orderly, and in their clean white dresses, it gave to the village, for the time being, the appearance of a Christian Sabbath.

The station was visited by Mr. Rippon and Mr. Gunawardana in 1854, and an account of this journey will afford an insight into some of the ruder scenes of missionary life in Ceylon. Mr. Rippon thus writes: "After a rice and curry breakfast at the catechist's house at Bellgiam, we travelled two miles further along the high road, and then turned off into the interior on foot, sending our conveyance forward to Matura, to await our arrival by the river on the following day. We had now a walk of thirteen miles before us, before reaching Goddapitiya, where we were to stay for the night. We were glad to find the road in pretty good condition, as we had found it almost impassable on former occasions. On one of these, after wading almost up to our knees in mud and water, and being compelled to walk without shoes and stockings for miles to save the trouble of taking them off every fifty or hundred yards, we were benighted when about two miles from our destination. Our path was not much more than a foot wide, with the river on one side and the jungle on the other, and the grass and rushes were so high in some places as to meet over our heads and form a natural bower. We at first expected every moment to tread on serpents, but were soon relieved from our fears by numerous leech-bites about our ancles, as

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snakes are rarely found in places infested by these little pests. On the present occasion, after walking three or four miles, we halted at a little boutique, where a few plantains and other native fruits were exposed for sale, and where about a dozen Singhalese men were congregated. Two of them ran to a neighbouring cottage, and returned with two homely chairs; whilst a third climbed a tree and plucked three young cocoa-nuts for us, for which he very reluctantly received a penny, as it took something from the merit of his hospitality. The chair and the cocoa-nut furnished me with a text. It matters little where the minister of the gospel begins, if he conducts his hearers to the cross at last. The one was a rude work of art; but the proofs of design were admitted by all. The other was a wonderful provison of nature for the wants of man; and the wisdom and skill displayed in its construction were equally apparent. There must have been either a first tree or a first root; from whence did it spring? Spontaneous production was a miserable fiction, and the Buddhist account of the origin of all things was therefore manifestly false. There must have been an all-wise and almighty Creator of this world and all it contains. The attempts to refute this position were soon disposed of, and the downcast countenances of the whole group gave a reluctant consent to a truth against which all their prejudices were aroused. After conversing with them for a short time longer on the distinguishing features of the christian religion, Mr. Gunawardana read a Singhalese tract to them, and we continued our journey, rejoicing that the truth had been manifested; but saddened by the reflection, that some of our little auditory might have heard the glad tidings of salvation for the first and last time. The tract selected was the Uragala, or 'Touchstone,' which contains forty-seven questions, designed to point out the absurdities of the buddhist religion. I may here remark, that the atheism of the buddhist system is its weakest point, and the one on which I have invariably found the minds of the people to be most open to conviction. Thousands of the Buddhists in the neighbourhood of Galle, and even some of the priests, have had their minds deeply agitated on this very subject by our open-air preaching and the distribution of tracts; and not a few of them admit that there must have been a Creator, whilst they feel that the admission is utterly incompatible with the religion they profess.

"But to return to our journey. The country through which we passed is only thinly inhabited; but there were a few passengers on the road, and, as is usual in such cases, those we overtook quickened their pace and kept up with us; whilst those who overtook us also joined our company, so that we

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soon had a travelling congregation, and were enabled to conduct a somewhat desultory locomotive service. Some of them had devil-charms round their arms or necks; and a few questions as to the object of these, brought out the national superstition in a strong light, and exposed some of its most assailable points. Then again, inquiries as to the object of our journey introduced christianity, and gave us an opportunity of setting forth the truth as it is in Jesus. In this manner our time passed pleasantly and profitably away, and we arrived at the Goddapitiya catechist's house about sunset, somewhat weary, after a five hours' walk under a tropical sun; but perhaps all the better prepared to enjoy the repast, consisting of boiled rice and about a dozen dishes of curry, which the good old man's hospitality had provided for us. After conversing with him and some of the members of his family, and conducting family worship, we retired early to rest. The couch I was to occupy was placed in the old man's surgery; for he is a native doctor as well as a catechist. I will only name two of the strange ingredients with which I was surrounded: tiger-oil, used as an unguent in small-pox cases; and a concoction of various oils, musk, and herbs, declared to be an infallible cure for hydrophobia!

"The next morning I examined the school, which is conducted by the catechist's son, and is in a moderately efficient state; and Mr. Gunawardana afterwards preached to the society and congregation. The prospects of this station are very hopeful, as the modliar, or "native head-man," is a sincere christian, and exercises a great influence over the minds of the people, both by his consistent life and by direct efforts to bring them under the means of grace. They are very urgent for the establishment of a girls' school; but we have not the means of acceding to their request, though ten shillings a month would be sufficient for the salary of the mistress. If it were a solitary case, it might be provided for; but I could find openings for a hundred good schools, if we had the means of establishing them.

"At one o'clock we commenced a four hours' sail down the river to Matura. The river is broad and deep, and abounds with alligators. During the greater part of the way we passed through a richly verdant country, with the most enchanting views of the mountainous interior at times. Our boat consisted of two canoes, each about fifteen inches in diameter and twelve feet long, fastened together by poles, so as to leave a space of about two feet between them. Across the sticks a few loose boards were placed, so as to form a raft large enough to hold two chairs, and arched in with bamboos and platted cocoa-nut leaves. We had four boatmen,—three to row, and one to guide

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the boat with his oar, or to assist in rowing, as circumstances required. After we had sailed a short distance, one of them said, 'It is our custom to sing slokas; but as we are taking a padre down the river we cannot do so this time.' As this was the Singhalese way of asking permission, I replied, 'O, you may sing if you will, only sing proper ones; I do not wish you to give up your slokas, but only your sins.' Their stock of 'proper ones,' however, were exhausted in about an hour, and one of them commenced one which it appears was more exceptionable, for he was immediately checked by his companions.

"I generally take these opportunities of studying the native character and habits of thought, and then occupy the latter part of the time in exclusively religious conversation. In this instance, after they became weary of their slokas and Singhalese and Pali enigmas, I related to them the leading incidents of the history of Daniel, applying it so as to show the folly and wickedness of idolatry and demon-worship, and the advantage of trusting in the living God, and in His Son Jesus Christ. We arrived at Matura at six P. M., and I preached in English at half-past six, according to previous arrangement."

At Godapitiya, on the 23rd of April, 1863, the foundation-stone of one of the neatest chapels in the island was laid. It has been built, principally, through the liberality and exertions of the modliar of the district; by whom sincere efforts are put forth to promote christianity among the people under his charge. In this work he is well seconded by his lady; and as they set themselves to the all-important service with much earnestness, and a right good will, it cannot but prosper. There are several persons who, through their instrumentality, have been induced to forsake their superstitions, and who are now seeking to walk according to the revelation of God. The station is at present under the care of Mr. Ferdinando, of Belligam, who has far more encouragement here than near his own residence. He preaches at Balukáwa, where there are two schools, with 38 boys, and 25 girls, and has a congregation of about 20 adults and 25 children; and there are 16 persons who meet in class, but some of them are not very far advanced in divine knowledge. On the Sabbath he holds service at the house of the modliar, morning and evening, and the people are attentive. The aratchy of Urumutta has embraced christianity, from being spoken to by one of the converts. His family, too, is beginning to embrace the truth. It is yet the day of smallness and feebleness; but there are the principles and elements of a true church; and it may be hoped, therefore, that the little one with multiply and become mighty. Were

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the funds of the mission more adequate to meet the wants of the island, this district would amply repay more extended labour; but with so many calls from far more populous neighbourhoods, the work here must be necessarily desultory and cramped. The people will have all the attention that can consistently be given them; and if they are self-reliant, and faithful to their "high calling of God in Christ Jesus," the heathen of this region will be brought into the path of righteousness.

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25. *Matura.*

This is the last of the old Dutch towns connected with the Singhalese district, and is 100 miles from Colombo. It somewhat resembles Caltura and Negombo, but with this difference, that it has two forts, one on each side of the river, the walls of which are more regularly and strongly built than in either of the other two places; but the one on the further side of the river from Belligam, which is the larger, has never been finished, and is open towards the sea, like the earlier fortications in Galle, and towards the river. In this the public buildings are situated, so that it is nearly free from all appearance of dilapidation; but it has a quiet about it that scarcely comports with the push and bustle of modern days. The road from Galle to Matura, as described by Percival, was shady here and there, with sandy tracts, and a little cinnamon growing near the coast, with two broad rivers to cross, and game and wild animals numerous. Formerly, the river at Matura was crossed by two wooden bridges, without balustrades. If was then a long time without a bridge at all; but it has now one bridge, well protected at the sides, and covered by a roof. Near the sea shore is a small island, round which the breakers roll; and further on there is a bold cliff, the highest on this part of the coast. The rides along the principal roads present a great variety of scenery. It was formerly the residence of the principal maha modliar; and some of the native chiefs have traditions relative to the deeds of their forefathers, such as the minstrel once sang in the baron's hall. The Singhalese here spoken is supposed to be purer than that of any other part of the island. In Cordiner's time there were two thousand priests in the district, and since that period their number must have increased to a great extent. Karatota and Bówala were greatly revered for their learning and their profound knowledge of buddhism. The events that took place at a spot not far distant would afford materials for a striking drama, that would not be without its moral; ending with the

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tragic scene of the voluntary immolation of a king upon the funeral pile of a murdered poet, of great renown, and the burning of five queens with the body of the king. In the district there are clever silversmiths and workers in ivory. When ever-pointed pencils were first invented, the collector of the district borrowed one from a friend, who, as he supposed, received back again the same article; but was afterwards surprised to find that another pencil-case had been made by a native, so exactly resembling the original, that the difference had not been perceived. Fifty years ago the price of all kinds of native produce was incredibly low in the bazaar of this place; but the magic spell of the Galle steamers has visited the market, and changed riddies into rupees.

In the visitation of 1759, the Matura "little school" was "small indeed;" though under the superintendence of the collector, his influence was not sufficient to secure a good attendance. The "great, or appohámy school," as its name indicated, was for the children of respectable parents, "but these did not condescend to come, having priests at home as tutors." There is a complaint in 1762 that the thombo was yet in an unfinished state, though it had been in progress since 1741. From the time in which the Kandians had destroyed Matura, the Portuguese thombo had been missing. The modliars threw obstacles in the way of keeping the registry correctly; and it had to be placed under the governor's sole control, so that no alteration could be made in it without his express permission.

Since the British took possession of the island, it has been the custom for the members of the Dutch church to be occasionally visited by a Presbyterian minister; but with this exception the burghers had, for many years, to depend almost entirely for Christian instruction upon the Wesleyan ministry. They have generally been willing to embrace the privilege; and many have been thereby brought into the path that leads to heaven, upon the bed of death testfying to the power of the instruction they have received. In this case, as in others, it is to be remembered that it is not merely by its soul-saving effects that we are to estimate the good that has resulted from the work of the mission. We must look at the state of morals in the several towns of the island, when first visited by the missionary; and then think, so far as the mind can bear to dwell upon the painful sight, what would have been the social position of these places now, if there had been no minister to frown at vice, and check its further progress.

On the arrival of Mr. Erskine, in 1814, he was kindly received by the residents, and the importance of the district was soon seen, as it is recorded that "some of the most

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celebrated temples are situated in it, and it is inhabited by a greater number of native families of wealth and influence than are to be found within the same limits throughout the island." It was seen that the members of the Portnguese congregation were under the power of circumstances and habits that were by no means favourable to the reception of evangelical religion. Though regarded as christians, they had no part of the scriptures, and no religious books, in the tongue with which they were the most familiar, and the only one with which many of their females were acquainted to any extent; so that they were deplorably ignorant of the plainest doctrines of the bible, and it was found that their imaginary christianity, connected as it was with practical Antinomianism, was an unpropitious soil for the fructifying of the seed of the divine word.

As a curiosity, as an illustration of one of those phases of mental obliquity that are continually occurring in the history of man, we may insert the copy of a paper sent by an eccentric, but highly respectable, Dutch gentleman to Mr. Callaway, entitled "A couple of Arithmetical Poems, the first product of that Science in Ceylon;" and, we suppose, the last as well.

"Lamentation.

"Oh woful day for birth the seventh day of January,
Goddess Charlott! departed in youth: old deer loiters depress'd in flurry.

"Prayer.

"Fall in but soon on me, oh Charlotte* last humane event,
Look pious at, I am also one of January the seventh.

"Axiom.

"Come soon to me thou gracious death—Ah it is but surely better,
The soul goes upward, body beneath—mind the former not the latter.

"Conclusion.

Happy tune { God bless and save the King
Defender of the Faith,
Whole world and every thing
Depending of his aid. } of Triumph.

Mr. Callaway adds, "I may just say in conclusion that the writer is an ecclesiastic, and in sense above mediocrity. We

* The Charlotte referred to was the daughter of George IV. whose sudden death excited a more profound sensation in England than any other that the writer remembers. Bonfires were everywhere ready to be lighted, had she been safely delivered; but the flame that arose was lurid, and there was mourning instead of merriment.

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may learn at least what a figure tolerable abilities are apt to make in versification in a language which to the writer is not vernacular."

Early in 1819, each of the schoolmasters, in order to test their knowledge of scripture truth, was directed to write out a short epitome of christianity; several of these were very respectable productions, and there was not a mistake of any consequence in any of them. One of the masters, who professed to have received the forgiveness of sin, was asked in what way he had found this blessing; and he said, that he prayed and he prayed till he felt his sin go away, and then he was happy. They were encouraged to ask questions on any subject about which their own minds were not satisfied, or as to any objections that they knew were urged by the heathens against christianity. Many of their difficulties were such as have ever puzzled the wisest of men. Some of their enquiries were suggested by curiosity; but none were without interest. The following are specimens: Is the account of the creation in the book of Genesis figurative or literal? Why did Christ object to be called good Master? Is the buddhist religion the most ancient? Of what religion was Pontius Pilate? Was he a buddhist? Not one of them had ever heard of the Hindu custom of the immolation of widows.

The cholera soon afterwards made its appearance, and swept away great numbers. The professors of Romanism vied with the heathen in the splendour of their ceremonies and the noise of their performances, and proved how fatally the god of this world, and the things which are abolished, had blinded the minds of them that believed not. However diversified the people might be in rank and occupation, they united together in promoting the works of darkness. As in the former days, "the carpenter encouraged the goldsmith," "they helped every one his neighbour, and every one said to his brother, Be of good courage."

The first lovefeast that was here held was one of the happiest hours that the missionary had ever spent in the country; as nearly all present spoke, with simplicity and freedom, of the work of God in their souls. Yet it was rightly said of the class-meetings, in the then position of the island, that they were not composed of experienced christians met together to converse on the operations of God upon their hearts, and for the encouraging of each other to work out their salvation with fear and trembling; those who attended them being a few poor ignorant persons, just emerging from the most lamentable darkness and superstition, desirous of being further

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informed upon religious subjects, and to be regarded rather as catechumens than as members of the church.

When the present mission-house was purchased by Mr. Hume, which, though somewhat close and confined, from not having the sea breeze, is pleasantly situated upon the bank of the river, about £45 were collected in the island towards the expence. The largest subscriber was the Disánáyaka modliar, who gave £7 10s. The names of only three other headmen appear in the list. Several contributions were received from Tangalle. Since that period, the public services have been held in the largest room, which is 50 feet by 20; but it is far too small for the congregation, and it is desirable that a more convenient place should be provided. It was opened for its present purpose on the 24th of June, 1822. The Dutch church was occupied during a series of years for the English service; and the best thanks of the mission are due to the consistory for so long allowing its use. On Christmas day, in the same year, all the schools met in this church to receive an address, and a large number of headmen attended upon the occasion.

An interesting scene was sometimes presented at one of the temples, but it is not known that it led to the forsaking of heathenism upon the part of any native. Mr. Hume was very intimate with an old priest, whose inquisitiveness exceeded by many degrees that of any other person wearing the yellow robe that he had met with, though he had conversed with some hundreds. He wanted to have a reason for everything. The New Testament was publicly read in his temple, and it was not a little interesting to see a number of shrewd priests perusing the sacred volume with apparent eagerness, in the midst of their idols, which might seem to look down angrily at the novel scene. The old priest was himself blind, but was regarded as at the head of the whole fraternity in learning; and no one can tell what manner of thought might present itself to his inquiring mind, as he contrasted the words of the atheist Buddha with those of the Son of God.

There appears to have been no resident missionary here in 1824, but the station was visited by Mr. Callaway and Mr. Stoup from Galle. The schools were the most promising they had seen in the country, and their examination was highly satisfactory. Mr. Callaway says, in1826: "On my visit, I was much gratified with the progress of the work in almost every place in which we labour. How animating the contrast between the religious state of Matura in 1816, when I was appointed to that station, and at the present time! The work does not proceed without the ordinary opposition; but whoever considers the deplorable ignorance and degrading superstitions of the

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people, must be prompted to acknowledge therein the hand of God. I was particularly struck by some protestant families, who, in a heathen and mahomedan neighbourhood, were constructing a small bungaloe for prayer-meetings and for preaching. I spoke for some time to the people there with much interest, and could not help thinking of the wicker church at Glastonbury." In the following year Mr. Sutherland had prayer-meetings in fourteen of the houses of the Dutch descendants; which excited general attention, and were well attended. For some time the Singhalese prayer-meetings were held in the houses of the headmen; but as the poorer classes were prevented from being present, it was found to be almost impossible to conduct them without coldness and formality. They were afterwards held in places where all could attend, and the congregations sometimes consisted of 60 or 70 adults. In the villages, Singhalese houses generally occupy the three sides of a square, and the court, or open space, in the centre, is well adapted for meetings of this description.

About the same time strong hopes were entertained in relation to one of the priests belonging to the temple in which the scriptures had been formerly read. He was 32 years of age, and upon being set apart for the priesthood in Kandy, he received the name of Srí Buddha Rakkitta Terunansé. He was impressed in favour of christianity whilst hearing Mr. Lalmon preach in the Matura gaol; and he had received a copy of the Singhalese New Testament from Mr. Mayor, the church missionary at Baddagama, which he occasionally read. For some time he was undecided, as he felt a shrinking from the persecution he would have to endure if he embraced christianity; but at last he broke away from every restraint, and determined upon taking up the cross that he knew awaited him, in consequence of the resolution to which he had come. He was respected as a medical man, and was a scholar of no ordinary attainments. Bribes were offered; threats were held out; and strong appeals were made; but all were in vain, as all were successfully resisted. He was baptised in the Dutch church, and received the name of John Cornelius. For some time he was consistent, and on all fitting occasions was ready to proclaim boldly that "there is no other God but One." This man had been faithfully told that the mission could provide for him no place. Everything possible was done to let him see the consequence of the step he was about to take. His sincerity was tested in the severest manner. After all this, he gave up high rank, worship, emolument, and great expectations, for the uncertainties connected with lay life; besides exposing himself to the obloquy of being regarded as

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an apostate by his heathen countrymen. Yet it was subsequently proved by his conduct, that if he had any respect for christianity at all, it was in the smallest degree, something merely theoretical or philosophical; and his case added one more to the long list of baptised priests over whom the church is called upon to weep.

Several years later, Mr. Gogerly, who then resided at Dondra, thus writes: "We need encouragement at Matura; the whole of this district being decidedly heathen; as much, and indeed it may be said more so, than the interior of the island. The weight of almost all the headmen, although they call themselves christians and swear on the bible, and with scarcely an exception that of their wives and daughters, is thrown into the scale, not only of buddhism, but of devilism in all its forms of worship. The mass of the people are deplorably ignorant, and are taught from their infancy to regard Buddha as the perfection both of wisdom aud virtue; and being fortified in these impressions by the example of all those to whom they look as guides, and upon whom they depend for assistance, and whom they regard as pre-eminently favoured in this world in consequence of their superior merit in previous states of existence, present an almost impenetrable phalanx in opposition to the few soldiers of the cross in the field." And again the same able writer says: "Generally speaking I think that Matura is one of the least promising of all the fields cultivated by this mission; buddhism has here its full operation, and whatever opinion there may be formed of the morality of some of its precepts, or the refinement of its metaphysics, no one conversant with the people can fail to observe that its effects are to render them earthly, sensual, and devilish. Ignorance and superstition jointly exert their influence; the latter filling them with the daily apprehension of evil to be dreaded from the influence of malign demons, and the deep and almost impenetrable darkness of the former rendering them unable to perceive the folly of their refuge of lies, or to understand the doctrines of the truth when propounded to them. Ancient prejudices, profound ignorance of history and science, a numerous priesthood depending almost entirely upon the people for support, and the whole weight of the Singhalese upper classes, are conjoined to rivet upon them the chains of the prince of darkness. The desire of obtaining knowledge is also exceedingly small. It does not argue despondency on our part that, being aware of the real condition of this moral wilderness, we state our views. Ignorance of the subject may for a time buoy up the spirit with hopes of extensive success,

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but will only lead ultimately to greater dejection when the truth bursts upon the mind."

In 1845, Mr. de Hoedt, then stationed at Dondra, was much interested by the case of a lad who was condemned to death, for murder, and visited him in the gaol. He was not more than 14 years of age, and appeared to be much younger. There was nothing forbidding in his features. They indicated openness and placidity, and were rather prepossessing than otherwise. Every one who saw him before the trial pitied him, and they could scarcely believe that he was a murderer. But the crime was clearly proved, and Sir A. Oliphant, in passing sentence, said, "Prisoner, I have heard of your character. Boy as you are, you are hardened in crime. To give you advice would be a mere waste of breath." When addressed in his cell, by the word "to," he was much excited, and declared that there was not a more respectable family in the village than the one to which he belonged. This was true, as his father was a man of the highest caste, and in affluent circumstances. Mr. de Hoedt endeavoured to pacify him, and said that, admitting the truth of what he had said about his family, he had disgraced it to the utmost by his conduct. "For all that," he replied, "I cannot bear the word *to*." It was believed that he had committed two other murders, to obtain money. In one instance, when he was bathing, he took a man who could not swim into deep water, by which he was drowned. In the murder for which he was hung, he met a boy going to the bazaar with some money, whom he enticed to a marshy place; and there killed him, mutilating his body in the most disgusting manner. The career of this boy is to be attributed to the dire influence of heathenism. When his horoscope was calculated by the ganitayá, the stars were said to be extremely malignant in their aspect. The ruin of the whole family was threatened, as well as the loss of their property. In consequence of this prediction, he was regarded, even by his parents, as accursed. They neglected him; and all the rest of his family, though he had several brothers and sisters, shunned him, and regarded him with dread. As a natural consequence, whilst still a child, he associated with the worst of characters. His sleeping place was an arrack distillery. He became a gambler. Money he wanted, and must have; and to obtain it, he resorted to practices the most vile; until arrested by the stern hand of the law, and a stop was put to his crimes by the death of the gallows. The astrologer was the real murderer in this case; or, perhaps, his black art is rather to be blamed, as he might give an honest account of the results of his calculation, according to this infamous system. About

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the same time, another instance of its evil came to the notice of Mr. de Hoedt. A young woman was asked in marriage, but her horoscope and that of her suitor did not agree; it was ominous; and the match was broken off. Soon afterwards, her hand was asked by another. The wisest ganitayâs were collected, that they might tell the events of the future. In the former instance they had said that the union would cause the speedy death of the bride, and her parents, and grandparents; but now, the safety of all parties, and length of days, were ensured, and all was to be prosperous. In about a year, however, from that time, the bride was sleeping in her grave, and other events of a mournful character followed, which exposed the untruthfulness and folly of the astrologer's predictions.

Amidst the depressing circumstances connected with the native work, the services in the mission-chapel at Matura have presented many features of encouragement; and in late years the tokens of God's favour that have been graciously vouchsafed have been more plenteous and powerful than at any period in the previous history of the mission. But I have to regret, that by no force of appeal have I been able to induce those who alone are acquainted with the circumstances to give me an account of them in writing, and I am myself too little acquainted with the details to venture upon their description. The work has been like a Pentecostal visitation in its diffusiveness, all classes of the community having partaken of its influence. "Both young men and maidens; old men, and children," have been led to "praise the name of the Lord." Great judgment and discretion appear to have been shewn as to the manner in which it has been carried on, and in the arrangements that have been made to secure its permanence and extension. Upon the minds of some of the youths in the school it is hoped that impressions have been made which will not only end in their own soul's salvation, but be productive of good also, in days to come, in much wider and more public spheres. The school itself, as an educational establishment, has had few to surpass it in the island, whether as to the extent or solidity of the knowledge imparted, principally through the attention of Mr. H. D. Pereira, the pastor of the church, whose departure to another sphere of labour, at the beginning of the present year, was greatly lamented by the residents in Matura, to many of whom his ministry had brought light and peace. He is succeeded by his brother, Mr. Peter Pereira, who is seeking to walk by the same rule, and to be equally useful in winning souls to Christ.

Among the villages that are referred to by the missionaries,

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Weheragampitiya is the most frequently mentioned. The work here was cheering so early as 1822. With great difficulty the inhabitants had raised a neat little chapel. The people took great interest in the erection, and made many sage remarks during its progress. One woman asked what, and how much, merit would be received for doing so good a work. Another remarked, that she was very poor, but she would help to the best of her ability, as it must be a good thing to assist in any way to build a house for God. One of the females belonging to the class, when urged by her husband to go to the temple and make offerings, asked why she should make offerings there, when, according to their own account, the buddhist religion provides no saviour? She was told that the offerings will bring merit, which leads to salvation. "But how," said she, "can there be salvation without a saviour? Though we go to the well, we can obtain no water, if it has none in it; and though we place the chatty, with rice, upon the stone, if we put no fire under, how shall it be boiled? And though we go to the temple, and make offerings, how can we be saved, if there is no saviour?" Here was Paley's argument, in a small compass. A more permanent chapel was built in 1827, and in the congregation were several women, who, with their prayer books in their hands, repeated the responses with great correctness and propriety. The inhabitants, on several occasions, have made a vigorous stand against heathenism. Of this place it is said, in 1837; "It may, perhaps, claim the character of christian, inasmuch as for several years past, and especially during a late sickness, when cocoa-nuts were broken in honour of the goddess Pattiné in almost every village, no heathen service was then performed in Weheragampitiya. There is a buddhist temple in the immediate vicinity; but Christian truth, through our mission, may at least be regarded as contesting the ground, with some appearance of superiority." For the good influence exercised in this place, the mission is principally indebted to its catechist, Don Simon, and his family, subsequently stationed at Godapitiya.

About 22 miles from Matura, on the south coast of the island, is the town of Tangalle. At one time the cutcherry was held during one part of the year at this place, and in the other part at Matura, which caused the mission-house congregation greatly to fluctuate. It was visited by Mr. Callaway in 1822, who found here a woman who seemed to be no stranger to christian experience, and who had a good hope of a happy immortality. He speaks of the road as being exceedingly bad, the place itself as small, and the surrounding neighbourhood as having a barren appearance. There was one European

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soldier in the now forsaken fort, who filled up his spare time by reading the bible and other books. There were regular services held here at the time in which Mr. Mooyaart was the collector. In 1837 there was a small class, which was met as often as the strength of the mission would allow. It is now the residence of a catechist of the Propagation Society.

Notwithstanding the difficulties that have been, and still are, presented in these localities, there is yet reason to thank God and take courage. Throughout the district, christianity stands boldly out, wherever the mission operations are carried on, as uncompromisingly militant; as the decided opponent of buddhism, demon worship, and all the superstitions by which the people are enslaved. In strict accordance with the mild and holy principles of the gospel, the attitude assumed is that of attack. Whilst it is everywhere declared that "God will have all men to be saved, and to come unto the knowledge of the truth," it is also affirmed that "he that believeth not the Son shall not see life, but the wrath of God abideth on him." Now and then it is seen that the people understand the distinction between christianity and their own systems. In one family two children were sick; for one a heathen ceremony was performed, but not for the other. When asked the reason for the difference, her relatives said, "Oh, she goes to your school, and therefore we do not regard her as belonging to our religion." Thus, a girl attending a christian school was considered to be so far out of the pale of heathenism, that a demon ceremony was not be performed in her behalf, although the other members of the family had recourse to it for protection. Happy will the island be, when this impression is universal.

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26. *Dondra.*

The proper name of this place is Dewi-nuwara, "the city of the gods." It is spelt in almost as many different ways as the word Buddha. It first appears in the mission records as Dawndera, which is very near the native pronunciation. The village stands on the most southern point of the island, and between it and the snow-covered regions around the south pole there is no known land. Its position marks it out as a sacred spot in the eyes of the superstitious, and it would have been contrary to almost universal precedent if it had not been the place of legend and wild adventure. There was a temple here, so vast in extent, that from the sea it resembled a city; and the ancient mariner, as he sailed past it, with its floating

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banners and glittering towers, commended himself to its gods, as in our own day the sailor who knows not the word of the Lord repeats a prayer to the old prophet as he passes the promontory of Carmel, or to the Virgin Mary off the foreland of Loretto. It was destroyed by the Portuguese in 1587, and it is said that the soldiers demolished a thousand idols, but reaped immense booty. Not contented with the material destruction that the crow-bar and the hammer can work, they sought to rob the place of its sacredness for ever, by slaughtering cattle in its most hallowed courts. The buddhist priest is now the principal representative of heathenism; but his erections of wattle and lime seem out of place in the midst of stone pillars, some hundreds of which still remain, that will see centuries of sun and storm before they perish. There is a festival here in the month of July, with masque and mummery, in honour of any god whose name will bring treasure to the shrine, sometimes attended by a hundred thousand persons, whose offerings, as they are cast into the coffers prepared to receive them, are carefully watched by the servants of the modliar of the korle, to be afterwards taken to his house, there to work evil, for himself and his family, to many generations, if the reward of iniquity can be so long transmitted by inheritance.

A school was commenced here in 1818, with 50 boys and 9 girls, nearly all of whom were of the fisher caste. A second school was opened in the following year, in a populous neighbourhood about half a mile from the former place, for the toddy-drawers, of whom Mr. Callaway says, "I have been often told by intelligent natives that the people of the caste of which this school is chiefly composed are considered to have superior capacities to most others." The master was an active and intelligent man, and the progress of the children rapid. The modliar of the korle was regarded as the patron of the schools, but he derived too large an income from the profits of the déwâla to be a sincere promoter of Christianity. At that time the shore was covered with pieces of the wreck of an East Indiaman; and on festive occasions some portions of the spoil then gathered and concealed are still exhibited by the old families of the neighbourhood. The annual procession, in its mad progress from temple to temple, has to pass the house of God, a plain modest building, that stands as a witness for the truth, in the centre of one of the strongest holds of idolatry in Ceylon. The great trial connected with the work has been, the difficulty of bringing the people to renounce heathenism in their hearts. The children in the school have sometimes expressed their sense of the vanity and evil of idolatry, and

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have asked for arguments from the scriptures wherewith to combat the errors of their heathen relatives; and in 1822, Mr. Hume saw a number of them dragged by force to the place of offering. The congregation has in some years been large, and the people have listened to the word with exemplary attention, and seemed to be sincere in their profession; but there has nearly always been a worm in the bud; a blight has come upon the ears of corn before they arrived at maturity. At one time there were 60 girls taught in the school. The rapidity with which they learnt to read, and their readiness and correctness in the exercise, were at once a proof of their own capacity and of the diligence of the teacher. Several of those in the first class requested to be baptised. Two or three adult females, among whom were an elderly woman and her daughters, learnt to read, as they said it was not right that their children should be more accomplished than themselves. It was rather a formidable task for these eastern females to stand up before the lookers-on when the school was examined, and repeat their lessons and the catechism, but on these occasions they acquitted themselves well. They were taught to make lace, and brought the manufacture to a state of considerable perfection.

At one time, Constantine de Zilva, a native, who was a believer in the god Maha Dewiyo, when a beloved son and daughter were taken ill, offered for them gold, silver, rice, and other things, to secure their recovery; but they both died. By this he lost all confidence in his former idol. He had a consecrated house, which it is not lawful for any one to enter but a kapuwá, and in it were the accumulated offerings of many years. Though he would have previously thought it dangerous even to touch any of the articles therein deposited, he now brought them out, and distributed their value to the poor; and his neighbours saw, that so far from any harm happening to him in consequence, as they apprehended, from that time prosperity attended himself and his family.

From another narrative, we have a further insight into the sentiments and character of the people. An old man who came from the village of Hakmana, some distance from Dondra, was induced to attend the chapel, where he heard a discourse from the catechist, Don Simon. After the service he came to the preacher, and said; "You and I are both Singhalese men; now when we have such a number of gods, and you affirm before such a congregation that there is no God but one, and that there is no salvation but from that one God, who will believe you? I am a man sixty years of age, and you are only about twenty-five, and yet in all my long life I never heard

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such an untruth as the one you have just told. Besides, are you not aware that this is the city of the gods, and that these gods will be against you, if you speak against them?" The difference was explained to him between the God worshipped in the chapel and the gods worshipped in the déwála, and he was exhorted to turn from his sins. At this he laughed, and said, "I have never sinned; I never drunk toddy or arrack; I never stole; I never caught fish; and do you call me, a man who has conducted himself so blamelessly, a sinner? Besides, there is not a more prosperous man in the village; I abound in food, clothes, cattle, gardens, and fields, all of which I doubtless receive as a reward of my former merit. Now, if you, unacquainted as you are with me, and ignorant of my circumstances, call me a sinner, is it possible that any one can believe you?" When questioned as to certain sins common to the country he confessed that he had done these things, but he did not know that they were wrong. He was particularly struck with the thought of an almighty God, and an everlasting punishment. That night he remained at the house of the catechist, and for the first time in his life bowed the knee before his Creator and Lord.

Mr. Gogerly resided some time in this village, before he became the general superintendent of the mission. It was here that he matured his knowledge of Pali, as he took advantage of being in the neighbourhood of the learned priests of the district to enter upon the study of the more abstruse parts of the Buddhistical system; and in one important point, relating to the transmigration of a living principle, he was able to prove to the priests that they were all wrong, as they entertained the common notion about the transmigration of the soul, that the identical being that dies is again born in some other state of existence, which is thoroughly contrary to the doctrine of Buddha, as he labours through many a weary argument to prove that there is no such existence as a soul. The mission library at Colombo is indebted to him for some of the most valuable of the Buddhistical works that it contains, which were written for him at the temple during his residence at Dondra.

Of the village of Pátagama, seven miles from Matura, on the Tangalle road, there was at one time considerable hope; the people were simple-minded, though ignorant. The congregation was comparatively large. The women were the most attentive, but so timid, that it was difficult to find out what they really thought or felt. They seemed wishful to know the right way, and to enter into it. The school was commenced in 1835. For some time no attempt was made to form a church,

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on account of the previous ignorance of the people; but when several appeared to have been impressed by the power of the gospel, they were invited to present themselves publicly, and take upon themselves the profession of christianity. They were told not to act without thought, as great caution was deemed necessary in a land so entirely heathen. No temporal advantage could be expected from the step; yet 12 men and 5 women, who had previously left off all attendance on heathen ceremonies, came forward; and professed that it was their desire to know and serve the true God. These persons were instructed separately from the rest of the people, and received special attention; but the progress of the work was much hindered by a schoolmaster, who had to be dismissed for the practice of a heathen ceremony.

A school was established at Naurunna, a little further on the same line of road, in 1821. The spirit of enquiry was here greater than anything that had been seen elsewhere. The visitor had usually to spend several hours in answering the questions that were put by the schoolmistress, or her neighbours, on religious subjects. She was herself quite a genius. Her talent for poetry was considerable; and she had written several pieces that were much admired. She had not seen a copy of the scriptures until Mr. Hume presented her with one. Not long afterwards she brought a versification of the first chapters of St. Matthew, and intended to put other select portions of the scriptures into a similar form. In 1824, she shewed Mr. Callaway a poetical preface of her former work; and afterwards a paraphrase of the whole gospel. The females of the village had formerly lived in great obscurity, exposed to all the stupifying influences of idolatry; but a spark of intelligence was soon lit up in their countenances, their application was earnest, and their manner and address became comparatively refined.

For the last four years, the Dondra station, has been under the pastoral care of Mr. O. J. Gunasékara. So far as he can judge, he has no doubt that there are a few persons who are sincere, and who are trying to obtain the abiding witness of the Holy Spirit. It is his opinion that Buddhism has no hold on the people; but that superstition and devilism exert a great influence. As in other parts of the island, the system of Gótama gives evidence that it is losing its power, and its priests are regarded "as a set of wicked beings." This is strong language, but it is heard almost universally. The inhabitants of this district do not, as in many other places, profess to hate christianity, nor do they oppose gospel truth. On the contrary, they appreciate the moral principles of the bible, and are willing

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to hear them inculcated. The majority are extremely ignorant, and very indigent, so that their whole attention is directed to the supply of their bodily wants, and they have little thought of another world. When they give alms, or perform any other act of religion, it is for some worldly purpose. The fishers are especially careless about their old religion. They abstain from going to sea on their sacred days; but they mend their nets, and make hooks and lines, and build boats, and do other things of the same kind. The station is at present under the care of the Matura ministers, Mr. P. Pereira and Mr. Zaccheus Nathanielsz, who are seeking to take every possible advantage of the interesting and peculiar position in which the people are placed, as to their respect for scriptural truth, and their want of confidence in their former guides.

At the distance of about thirty miles, northward, from Dondra, and between the Godapitiya district and Saffragam, is the Morwa Korle. There was formerly a station here, but it has been abandoned some years. It was probably begun at the entreaty of the modliar, who, in another situation, had shewn himself to be zealous for God, and a friend to the mission. But it is a mistake to suppose that a station will flourish through individual patronage, however pure in its motive, or powerful in its influence, unless there are other reasons for the commencement of the work. This was the first mountain scenery ever trod by the feet of the writer, and an impression was made on his mind that is still as vivid as all first impressions are that are made by something we love. The korle is marked out in the old maps by an unbroken circle of mountains, as Bohemia was in our schoolboy days. There was a freshness about its vegetation, and a richness about its fruits, and an awe about its broad-breasted hills, and a grandeur about its dark mass of interminable foliage, and a cheerfulness in the sound of its rushing waters, and a vigour imparted by plunging into its clear cold streams, that made us resolve that if we ever became a planter, our estate should be here. But these were the thoughts of a youth who had not been long from his Yorkshire home; and we should be sorry if any one were to purchase lands in Morwa, merely from our unskilled representation.

It was first occupied in May, 1832, and for some years was the residence of the highly-respected minister, the late Mr. Lalmon. He had much lively zeal, as well as sincere piety; but these could not change the face of the country, which is most unfavourable for missionary labour. The district is a

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succession of hills, separated by narrow vallies, laid out for the cultivation of paddy. The roads, even in good weather, were of the worst description, but have since been greatly improved. The population is scanty and much scattered, there being seldom more than four or five residences in any one place. To reach them, either the hills must be climbed, or the vallies skirting their bases traversed; in consequence of which, it is a tedious journey to visit even those who, as the crow flies, might be near neighbours. A necessary result of this was, that a vast quantity of labour was needed to accomplish a little work. In pastoral visitations, this was peculiarly disadvantageous, as frequently, after toiling through a rough road for a considerable time in the heat of the sun, or, if there had been recent rain, through mud and slime, assailed by the land leeches, upon arriving at the little hamlet the missionary found it deserted, the inhabitants being out among the hills engaged in their rural occupations.

The moral state of this scattered population was bad, the practice of one woman having a plurality of husbands prevailing to a considerable extent. While professing to be buddhists, they are more devoted to demon worship. At one time the village in which Mr. Lalmon resided, Birlapanátara, was formally devoted to the god Kattaragama; and a kapuwá was invited to perform a certain ceremony, the people promising that if he would preserve their crops and cattle for three years from all harm, they would pay their vows and erect a gam-maduwa. There was a grand procession; but the people might have seen that such rites were performed in vain, and could be no protection, as on the same morning one of their children was devoured by a kabara-goyá, which was the more noticed, as such an occurrence is very unusual. The men seldom remain long at home, as they have to wander to other places in search of work. For some seasons there was great distress, from the bursting of the Urubokka dam, by which the supply of water is regulated on which they depend for the irrigation of their lands. The influx of strangers, when it was undergoing reparation, the disregard of the Sabbath at the works, and the introduction of arrack to induce the coolies to labour, were highly injurious to the stated inhabitants.

A few rays of light were scattered; there was a perceptible decline in some of the more reprehensible practices of heathenism; and in a few hearts there was the lodgment of divine truth. On some occasions, there were even signs of considerable promise. On Easter Sunday, April 19, 1834, Mr. Lalmon thus writes: "This morning, in the chapel, we had a large and dense congregation; some had to stand outside. I preached

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from 1 Cor. xv. 20, 'Now is Christ risen from the dead, and become the firstfruits of them that slept.' It was a very interesting and encouraging season to myself, and to others also, if I may judge from their silence and the play of their countenances. At the conclusion of the service, 5 men, 1 woman, and 4 children were received within the pale of the church by baptism. After this was over, I administered the Sacrament to 17 members, 6 of whom were now communicants for the first time, and among them was the modliar's daughter. We experienced great consolation and joy in our hearts, and the unction from above was in the midst of us." On the 13th of August, 1837, a man died in the faith; who had been under instruction about three years. "Previous to his death he appeared to enjoy a blessed hope of glory and immortality, and said that he had no fear of death, having obtained pardon and peace through the merits of his blessed Redeemer, Jesus Christ." But when the Morwa Korle was visited by Mr. Gogerly, in the following year, it was seen that the disadvantages of the station were so many as to prevent the successful working of a mission in that locality, and Mr. Lalmon was removed to a more promising field of labour; the members of the society being placed under the care of the Godapitiya minister.

The recent sales of government land, and the commencement of coffee cultivation, will soon change the character of the people and the aspect of the place; and the description we have given of the korle will be no longer applicable. May the introduction of British capital and influence lead to the universal reception of the gospel, with all its benign and saving consequences!

This is the last of the stations, geographically, occupied by the Wesleyan mission, in South Ceylon; and we now proceed to notice labours of a more miscellaneous character, by which its agents have sought to promote the work of God, and to other details connected with the operations of the Society.

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27. *Our Soldiers.*

The Wesleyan missionaries have always been ready to proclaim the gospel to their countrymen among the military, whenever an opportunity has been presented, and they have been able to embrace it without neglecting the work among the natives. At Colombo, Kandy, and Galle great numbers have attended their ministry from the different regiments that have been stationed in these garrison towns. It has often

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cheered their spirits when, after a hard and depressing day in the villages, perhaps preaching three times in Singhalese, as in the case of Mr. Gogerly, they have been permitted on the Sabbath evening to enter the pulpit of their chapel in the fort of Colombo, where they have been gladdened by the sight of countenances already lit up with the sunshine of heaven, by hearing the sincere and fervent Amen from many voices at the close of their supplications, and by partaking in the warmth and faith that have pervaded the hearts of the worshippers. These things have thrown back upon their own souls an influence that has animated them in the performance of their less genial duties, and sent them forth again exulting in the might of the Lord. Home secretaries were formerly jealous lest this kind of pleasant work should occupy too much of their agents' time; but they have since become wiser, or have larger hearts, and know that from these simple exercises a power has been acquired, that could have been gained in no other way, unless it were by a visit to the churches at home, in which much time and money would be lost. And besides all this, the benefit has not been confined to themselves. Everlasting good has been done to the souls of many hundreds of soldiers and their families, who have been arrested in their course of sin, or been preserved from losing the religion they have brought to this heathen land, by the earnest appeals or wholesome instructions they have thus received. We can only present a very few of the more salient features in this department of the work, and must leave the rest to the revelations of eternity.

The openings for usefulness among the military at Galle, immediately on the arrival of the missionaries, were pledges of similar scenes of promise to be presented afterwards in many parts of the island. Towards the end of 1815, Mr. Harvard and Mr. Clough obtained permission to visit the military hospital in the fort of Colombo. It was said that at that time there were about a thousand soldiers, and the unusual number of seven hundred women and children, in the garrison. "Our visits to the hospital," they write, "are oftentimes very affecting. Sometimes we meet with a poor backslider from some of our societies in England, who, in the ways of sin, has been drawn into the army; he recognizes his former instructors; he calls to mind his ancient privileges; he remembers his painful wanderings from the fold of the gospel; he weeps, and mourns before God, and affords us the opportunity of pointing out to him the good old way, and of directing his return to the path of pardon and holiness. At other times, we see languishing upon a bed of pain, a poor prodigal, hardly yet arrived at the prime of life. We cannot upbraid him. He

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mourns his evil ways; he reproaches himself. We give him a tract, or some suitable advice, or both, and leave him with the hope that the affliction may be the means of snatching him as a brand from everlasting burnings." Soon afterwards a room was opened for divine service, and as a place of retirement for the well-disposed during the day. At its opening, about 200 persons were present, and many who came were unable to obtain admittance. The service has since been carried to many parts of the fort, and sometimes has been in danger of being given up, because no suitable place could be obtained. But the way has again been made open, by some unexpected interposition of Providence, and the hearts of many cheered. It was at one time held in a room on the ramparts, on the extreme south-west corner of the fort, overlooking the sea. For a number of years the Baptists and Wesleyans occupied the same place, on the site where the services are now held, on different evenings. In 1834 the premises were purchased by the mission, and the present chapel was erected, through the exertions of Mr. Clough. The opening sermon was preached by Mr. Gogerly, and though the subject was the old theme of "salvation by faith," all present were struck with the simplicity of style, clearness of reasoning, and massiness of thought, exhibited by the preacher. The governor, the commander-in-chief, the chief justice, and other heads of departments, were present on the occasion; and the governor, Sir R. Wilmot Horton, afterwards expressed the great satisfaction and pleasure with which he had listened to the masterly discourse. By those who had known the difficulties of former periods, the sacrifice of praise was offered, on this high day, with much gladness and sincerity. In this chapel the missionary meetings for the district were formerly held, on two occasions with the governor of the island in the chair.

From the examples recorded of the soldier's battle with evil, and his final triumph, only one or two instanses can be given. In 1819, John Sharp, who belonged to the 84th Regiment, died in Kandy. After his removal to that place, his companions in Colombo received very pleasing accounts of his religious experience. On his dying bed he was frequently visited by Mr. Lambrick, of the Church mission, who kindly continued to watch over him until his happy spirit took its flight to the celestial city. By great frugality, he had saved a little money from his pay as a private soldier, part of which he left to the Bible Society, and the rest, amounting to Rds. 30, to the Wesleyan mission.

In the same year, there was a remarkable work among the sepoys, at Kornegalle. There was a sepoy drummer that

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attended with the English soldiers at their more private means of grace. He could both read and write English, and he said that there were a great many sepoys who were asking, What must I do to be saved? After he began to attend the Christian services, he had to leave the quarters of the drummers, for safety, and take refuge among the other sepoys, who, when he began to sing a hymn, flocked round him, and asked him to tell them the meaning of what he was singing. He then began to speak to them about the gospel, so far as he understood it; and when he told them of Jesus, they shed tears, and said, "O that we could get somebody to open our eyes, for we do not know what we worship; you must teach us to read." One of them said, "If you will teach me to read, I will go, and take my book with me, and live in the woods; and I will never come home, only when I am for duty." Another said that as soon as his time was out, he would go and live in the woods, and always cry, "Lord save me." They would not let the praying sepoy go to sleep till late, saying, "Let us sit a little longer, and try if we can do a little good before we retire; we do not know what may happen to-night." A brahman came to him one day, and heard him gladly. After some time he took his sacred thread in his hand to break it, and said that he would put it from him, if he could be instructed in the way he should go. When one of the English members was on guard, with some sepoys, the drummer read a little from the stirring work, "Baxter on Conversion," and then explained it, and as he did so one of them began to weep; and it was evident that there was a work of grace upon many souls in this native regiment. This is all we can learn about the hopeful and interesting movement. There were then 16 members of society in Kornegalle, but no minister. "We do not know what we worship," is a sad reflection, that probably dwells gloomily in many hearts; and its voice speaks mournfully and imploringly to the church, that the other thought, "We know what we worship," may be repeated to these lost ones, with the same kindness with which it was spoken to Samaria's daughter by the divine Stranger.

The society in Colombo sustained a great loss in the death of the leader of the singing, named Kelly. He was not ill long, and during the principal part of his last day on earth he was delirious, but he had a lucid interval about an hour before he died, when he bore a clear testimony to the power of saving grace, and expressed a happy resignation to the will of God, and a blessed anticipation of future glory. His last words were, "The will of the Lord be done." Mr. Clough improved the event by preaching from the words, "For me to live is

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Christ, and to die is gain." The congregation was large, the subject and occasion were impressive, and eighteen persons soon afterwards joined the class, one of whom had come to the service that he might take Kelly's place as precentor, though previously unaccustomed to attend the chapel. "The work of God," says Mr. Clough, "is going on so blessedly in the fort, that it is really next to visiting heaven to go and preach to them."

Samuel Woolston, writing from Kandy, in 1821, says; "When we first came here we were like lost sheep, as we had no place of worship where we could assemble ourselves together in the evening to pray. We once made an attempt in the jungle, but we were prevented by the leeches; for no sooner were we met together, than they got so numerous about our legs that we were forced to retire." But as the men were sincere, a way was made open that they gladly embraced, a room being given them connected with the church.

In the same year, the wife of a serjeant at Kornegalle was taken ill. When first visited by Mr. Newstead, her cry was that she might make herself worthy of heaven, though she had been a trial to her husband by her course of conduct. When the falsity of this hope was pointed out to her, she was led to see and lament her iniquity before God; her sins pierced to her very soul; she took refuge in the cross; and trusting in Jesus only, she died; "a sinner saved by grace at the eleventh hour."

At the same place, and about the same time, one of those terrible visitations occurred, that may be partly the result of disease, but are permitted occasionally to take place, that men may be impressed by the mysteries of spiritual conflict, and see something of the awful sequences of sin. As we hold that no mere terror can turn any one from sin to holiness, and that in such cases there is the working out of consequences that neither disease nor demon can produce, we conclude that there is the co-incident operation of divine power. The serjeant-major of the regiment was a notorious drunkard and swearer, and yet he was even more regular than others in his attendance on divine service. "Two months ago," says Mr. Newstead, "he was taken alarmingly ill, and having had some awful visitation, he was anxious, even to distress, to see me. The doctor thought him mad, because he had run out of his house in the night, in great horror, and constantly affirmed that he had seen a vision, and had had a conflict with the evil one. I went; but his impatience outstripped me. He met me half way, in a heavy shower of rain, looking like death, and scarcely able to walk. He came into the house, and stated that his

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wish to see me so anxiously had arisen from a dreadful vision he had had, and begged I would advise him how to flee from the wrath to come, for he feared he was lost for ever. He said that the evening before he had had a visitation from the other world, and a visible representation of our Saviour. He had seen himself, in vision, wrenched in sunder on a cross of wood; Jesus standing to upbraid him, and Satan to claim him. Sentences which he dared not utter were written around the curtain of his bed, and he saw his coffin, with the inscription of his name and age. He added, 'I am assured I have but a few days to live; my days are numbered. I saw it with these eyes. I heard it with these ears.' To all my observations that he was probably asleep, and that it was but a dream, he answered me with the most settled assurance that he was broad awake, and said that he rose in the greatest agony to pray three several times (as indeed his people witnessed, and thought him mad) and at last felt a ray of hope." He partially recovered, and became a new man, a man of prayer; leaving off his old sins. But it was still his conviction that he should die at the time revealed to him. He gradually wasted away, and was sent down to Colombo for a change of air; but as soon as he arrived there he expired.

In 1824, when the society rented a chapel belonging to the Baptists, in the fort of Colombo, the place was well filled with attentive and earnest worshippers; the class prospered, and the members were much united among themselves. Fever prevailed in the garrison, and to about 50 of the men it was fatal. Several of the members suffered greatly. When visited in the hospital there were many opportunities of witnessing in their experience, the glorious triumph of grace over extreme pain and the fear of death. Only one case was remembered in which there was the expression of a desire to live, and this arose out of a feeling to be respected. The afflicted man was worn to a skeleton through continued fever; and, sinking under extreme weakness, he turned his eyes to his wife, who stood near his bed, weeping and disconsolate, and said, "For the sake of this poor woman and my child, I should like to live a little longer, if it were the will of God." He recovered.

There was an eminently pious man in the 83rd regiment, William Brewington. When he had to leave Colombo for Kandy he continued, with great zeal and diligence, to watch over the little flock, occasionally sending to his former friends simple but interesting accounts of the state of his class, and the progress of the work of God among the soldiers in the interior. He was ill about two months, and was kindly visited in hospital by Mr. Browning, of the Church mission. When told by his

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medical officer that there was no hope of his recovery, he said that he wished rather to die than to live. There was nothing about him rapturous or transporting, but a steady confidence in the merits of Jesus Christ, which enabled him to look forward to death with satisfaction and delight. The night before his death he repeated the whole of the hymn beginning,

"My God the Spring of all my joys."

He died on the 13th Nov. 1826; and Mr. Browning says, "I have no doubt he is now praising and glorifying that Saviour whom he loved and served in sincerity."

When the 78th Highlanders arrived in Colombo, the chapel was far too small to contain the congregation. There were soon a dozen members on trial. When one of them, who had never before attended the Wesleyan ministry, was asked by Mr. Clough, why he had begun to meet in class, his reply was as follows: "Why, Sir, I will tell you the plain truth. Some months ago, one of the soldiers in our barrack-room was hawking about a bible, which he wished to sell, and he only asked threepence-halfpenny for it. I knew nothing about the bible, but I thought that if I bought it, I could in a short time sell it for sixpence. So I bought the bible; but as I was obliged to keep it some time before I could get another customer, I thought I would read it, and see what the bible was like. At first some things pleased me; but I soon found out that the bible described my state, and from it I learnt that I was a great sinner against God, and every moment in danger of going to hell. The more I read the more I was afraid; but did not know what to do. I then came to hear preaching, and soon heard of the way of being saved. I then came to class. Here I met with still greater encouragement; for I now learnt more particularly that God, for Christ's sake, would pardon my sins; and I did not rest, day nor night, till I had got the blessing; and I can this night say that God has pardoned my sins; and I am very happy in his love." He read the word of God; there was light. He attended the house of God; there was more light. He connected himself with the church of God; there was light and power; and the liberty of the sons of God became his portion.

At one time there was a number of pensioners in the island, who had married native wives, and several of them were members of the society. On one occasion, when the class to which they belonged was met, an old man remarked, "I bless God that I have spent a happy week." It was said, "You have now been the servant of Christ some years; previously to your entrance into the good way you were long the servant of Satan. Could you ever say, during the whole period in which

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you were the devil's servant, that you had spent a happy week?" "No!" he replied, with great emphasis, "it was all misery!" Amidst the troubles of earth, what a glorious thing it is to know that there is a place of rest and blessedness, even here: but men will not seek it, and they are therefore restless and unblessed.

When the class belonging to the 18th regiment was first met, it was found that all were yet steadfast whose names had been written on the class-paper in Ireland, though they had been exposed, meanwhile, to the spiritual privations of a long voyage, and to many temptations. At a lovefeast held in the fort chapel soon afterwards, about 40 persons were present; and rapture and praise made known that the Lord was among them of a truth, and owned this ancient ordinance of the church by his special presence. Several individuals related that they had come to this distant land with heathen hearts; but that they had here found the pearl of great price, and were now happy in that Saviour about whom they were previously ignorant, though living amidst all the privileges of the light and practice of Christianity.

The services in the fort of Colombo have sometimes been intermitted, either on account of the want of force in the mission, or because there has not been such a number of soldiers in the garrison willing to attend them as would warrant their having a separate service. When the number of the military in the island was greater than now, the chapel was often filled to overflowing; and persons of all ranks, from the governor downwards, have been seen in the congregation. The hearts of many parents at home have been made glad by hearing that their wild and wayward sons were here brought to their right minds, and led to seek God's mercy; and the right hand of the missionary has been grasped by the dying soldier in the hospital, who has thanked him for his attention by a sweet but silent smile, when the tongue had spoken its last utterance on earth, and the spirit was soon to wing its way to heaven.

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27. *Woman.*

In all accounts of missionary work, the subject we have now to notice deserves a separate chapter. Whatever Christianity may do for the man, for the woman it does more. There is as much difference between the educated girls and women of Ceylon, in countenance and demeanour, and those who are yet in heathenism, as if they belonged to a different race. The change that religion makes in their appearance is most striking.

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We should be ready to initiate a mission against paganism, were it only for what it has done to crush and degrade woman. She is nowhere the being that God intends her to be, where God's revelation is unknown. Buddhism knows nothing of the cruelty that sheds blood or takes life; but towards woman it loses its apparent gentleness, and is ungracious and insulting. "That which is named woman, is sin," says Gótama. And again he tells us, that there is no woman, who, if the opportunity is presented, will resist temptation. Even chastity is not a virtue; there must be continence, or there is iniquity. The woman is not a man, because she has committed sin in a former birth, and her sex is a punishment for her vice. With such sentiments expressed by one who is regarded as the all-wise, we need not wonder that in buddhist countries woman has been downtrodden and despised. We have had frequently to speak of the practice of polyandry as once prevalent throughout Ceylon; and it is sometimes not confined to the men of one family, but extended to a plurality of neighbours; the meaning of it being, however much disguised, that the woman is supposed to require more than one man to watch her. Under these circumstances, she is not man's help-meet and companion, but his menial and his convenience. If she cooks his food, she must put a cloth over her mouth, lest she should pollute it by her breath; she may not sit in the presence of her lord, but must wait for her own food until his meal is finished; and he can send her away at any moment, and for nothing. These customs will soon be things of the past, but they are what have been; and if they are not now, it is because of Christianity. When a headman at Rillegalle was expostulated with on the most odious of these customs, and was asked if it did not often lead to quarrels, he said, "Do you think that we, brothers, born of one mother, should quarrel on account of a woman? When she is not attentive, we send her back to her friends." In the same district there was a man who married a respectable young woman. To avoid the general fate of her country-women, she thought to rivet herself on his affections by observing the most assiduous and affectionate attentions. She never ventured to take her food in his presence, except in a standing posture. This practice she observed, without interruption, until she had borne him nine children. One day her husband asked her why she did so, and she frankly avowed her motive; but he took no notice of what she said. In the course of a year after this conversation took place, she was delivered of her tenth child. Then she thought, that surely her husband would now love her, and not turn her away after she had been so long faithful

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and diligent. Thus thinking, she began to take her meals in a sitting posture; but the brutal husband, provoked at this outward lessening of respect towards him, insisted on an immediate separation. By his afflicted wife, forgiveness was implored, but in vain. Inexorable, he divided the ten children between them both, and bade her depart! But to further degradation the heathen woman is doomed. It is not with her that cleanliness is godliness. The mistress of a house at Godapitiya was seen to be unusually filthy. When spoken to about it, she said, "Oh, Sir, I wish very much to bathe, and put on clean clothes. I am, indeed, very dirty; as I did not bathe for a very long time. But all these people say that it is bad for me to be clean; for Kalukumára-dewiyo (who is believed to have great power over woman), will then make my child sick; and as I have before lost several children in their infancy, I must take care of this my little one." There was the affection of the mother; she would be filthy to save her child; but what a religion to require such a sacrifice! Yet there are sometimes evidences that the woman is not without power. Some wives are frightened on the most trifling occasions, or on the least appearance of sickness, and apply to their husbands to permit them to have a devil dance. When they refuse, the women beg, and cry, and threaten force, that their wishes may be complied with. If there is still resistance, she goes out of the house, crying that her husband hates her and her children and wants them to die; until, for the sake of quietness, the husband sends for the yakadurá. The men of Amblamgoda wanted to have a government order to prohibit the dances, as as the only means by which they could prevent these evil practices upon the part of their wives, and save themselves from constant annoyance. At Mirissa, near Matura, Mr. Gogerly, wishing to remove an objection against sending children to the school, assembled, as he thought, the most influential persons in the village, the fathers of the children. But they said that the opposition was upon the part of their wives; and when it was represented that they were the heads of their respective families, and might command obedience, they said it was very true, that it ought to be so, but they could not govern their wives and were not willing to sacrifice their domestic peace.

The dress of the Singhalese women is modest, but not graceful. Their hair is put up with great taste, fastened by a silver pin, kúra, often of elegant workmanship; and when they sit together at a missionary meeting, or on any other occasion for which they prepare carefully, their appearance is attractive and comely. They sometimes make themselves very ghost-like, especially the brides, by covering their faces with rice-flour,

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to make themselves look fair. The dress of the Kandian women is much more classic; but when in their own homes, and about their every-day work, even with the higher classes, in remote villages too much of their clothing is kept in the strong box, and too little worn.

The priests may not teach girls, and so all mothers are uneducated. Under the Dutch, the girls were taught certain forms, and they had to shew that they understood the catechism and creed before they could be married; but they were not taught to read. There were sometimes more girls than boys under instruction, as in 1772; when the numbers returned in the Colombo district were, 5,755 boys, and 8,478 girls. An obstacle was thrown by the English government in the way of the attendance of the girls at school, undesignedly. A tax was put on wearing jewels, of two shillings per annum, for each person, and four shillings for a family, which kept many girls at home, as their parents would not pay the tax, and would not allow their children to appear in public without their jewels. At the commencement of the mission, there was great difficulty in inducing the parents to allow their girls to come to school. Nor is this to be wondered at. We have known awful instances of juvenile depravity exhibited through the power to read and write. The alphabet is no spell, in itself, to exorcise the demonism of many generations and of whole districts. The first missionaries speak of the condition of the female part of the population, as such as could neither be described nor believed by those accustomed to breathe only the wholesome atmosphere of christianity; and tell of their mental degradation, their moral depravity, and the wretchedness of their lives. They sought to establish schools that they might have access to the mothers, as there appeared to be no other way of breaking through the barrier that surrounded them. They had soon encouragement in their work, and were eventually led to the conclusion, that when the girls could be brought under instruction, they were in advance of the boys. The educated females on the country stations seemed to obtain more of christian principle than the men, and their love and attachment to christianity were manifested in after life, by a more cheerful conformity to its discipline and a greater regularity in attending its ordinances. The missionaries themselves did not, for some time, overcome the objections of the parents, or gain the confidence of the children; but when their wives were called to their assistance, there was an instant change for the better. The first Mrs. Gogerly had a school under her care, and it was observed that when she took her place in the midst of her little flock, the

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eyes of the girls began to sparkle, and they were like another order of beings. The presence of European females had a wonderful effect; for however greatly the natives might reverence the character of a missionary, their customs and habits were such as most effectually threw over their females, whether old or young, an almost insurmountable diffidence and reserve; and at first, though they were frank and free when in the presence of an European lady, and felt it a high honour and gratification to be noticed by them, they were as awkward, as shy, and as reserved, in the presence of a missionary, as they could possibly be, no matter how often he might have visited their school; and it was quite a chance whether they could be prevailed upon to lift up their heads whilst he talked to them, or give him a reply to the questions he proposed. Mr. Harvard was often accompanied to the native services by his wife, that the females might be encouraged to attend, by seeing her in the school or chapel. Her presence had the desired effect. The women, stimulated by their curiosity, were at first seen cautiously approaching, and hiding themselves among the trees, that they might, unperceived, look at their fairer sister. On the next visit, they ventured nearer, and were then found with the worshippers. It was the same in the schools. The girls soon began to crowd around her trustfully and lovingly; and when she spoke to them of Jesus, she often noticed that some of them were in tears. At Colpetty she had a fine field of usefulness. The children would have been a credit to any school, even in England. Though belonging to the poorer classes, they were neat and clean in their appearance, and had imbibed ideas of decorum and modesty; and several learnt to read fluently both in the English and Singhalese scriptures. They excelled in every kind of needlework. Thus the diffidence of these eastern females was gradually removed, and wide-spread and happy were the consequences. It is recorded as a circumstance worthy of notice that at Matura, among the communicants, were "two females;" but at all the ordinances, they soon afterwards became more numerous than the men.

The girls were no longer willing that their parents should choose partners for them, merely because they were rich; and when they had the opportunity, refused to be "unequally yoked." Elizabeth Fonséka, resident in a village not far from Pantura, was promised in marriage by her father, without any reference to her own inclination in the matter. Meanwhile her father died, and she herself was brought to a knowledge of the truth, and became an example to those around her for all that was upright and pure. As the man to whom she had

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been betrothed, without her consent, was a stranger to religion, and might seek to turn her heart from God, she resolved, after giving the subject due consideration, that the engagement should not be kept, and that she would not be forced into compliance with the unreasonable wishes of her friends. They were at first very positive in their commands, and sought to produce a change in her resolution, as the marriage would have brought considerable property; but when they were spoken to by Mr. McKenny, they consented to leave the matter to her own decision; on which, without a moment's hesitation, she said that the man must look out for another wife, as she did not want a rich husband, but one who would not prevent her from serving God.

Nor let it be said that there is no gratitude in the women, for the attention that has been paid to them as girls. The following memorial was addressed to Mr. Sutherland, by a scholar at a village near Matura; and there is an artless simplicity about it which tells that is written is the language of sincerity. After a preliminary form of address, she says: "Ever since the year in which she was admitted as a scholar, by the kind attention paid by the schoolmaster and mistress to the scholars entrusted to them, the memorialist, among others, made such a proficiency in the Singhalese language, in reading, in writing, and in needlework, that she can now earn her bread; and especially for the instruction in the principle of christianity, on which her eternal welfare depends: her gratitude must be beyond expression to the society for those noble institutions for the instruction of the poor heathen. That your memorialist is at present going to enter into the holy estate of matrimony, and consequently is obliged to leave the school; therefore, she, as a scholar and member of society, take the liberty of humbly offering her gratitude to the society for all the benefits received, and her prayer to Almighty God for pouring out blessings upon blessings on the Wesleyan Mission Society; she begs leave to subscribe, &c." A little informality in the style may be forgiven, for the excellence of the sentiment.

The women of the interior have been more abased than those of the maritime provinces in recent times; but they have often more character; and when they have the opportunity of learning something more than pounding rice or weeding paddy-fields, they embrace it with all avidity. Mrs. Wijasingha, when at Rillegalle, was able to bring strange things to their ears. Many of them returned her visits, when she had been to see them. They could not, at first, attend the chapel, as their husbands were not willing that they should hear the

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christian bana. When one of them was spoken to about the things of God, she said, Who is he? What is he? but, when told that "God is a spirit," she replied that she could not believe in, or worship, a God who cannot be seen. They had no idea of the stillness and silence of a christian congregation; and when they ventured to hear the word, the men would reply to the arguments used, or object to their application; at other times calling out in token of approval. A female, who had been much affected by what she had heard, wanted Mr. Wijasingha to explain more to her about "the salvation" of which he had said so much. "That all are sinners;" she said, "I can very easily believe. I feel that I have a sinful heart. But how am I to be saved by the death of Jesus, who, you said, died to save mankind?" With the explanation given, she was satisfied. Another woman said aloud; "We thought the christians were a bad sort of people before now; but since this padre came, all those who have seen him speak well of him. They praise him, but not his religion. Now, according to the good doctrines which we have just heard, his religion must be more praiseworthy than himself, since it is the religion which he professes that makes him so good." One poor woman expressed her despair of obtaining salvation according to the system of Buddha, as all the priests taught her that the only way to escape future misery was by constantly feeding and clothing them, which, on account of her poverty, she was unable to do. The mercy that is "without money and without price" she could well appreciate, in her destitute circumstances. They were very ignorant. A woman, who had been ill two years, was asked if she was aware what would become of her after death, but she said it was impossible for her to know anything about such a matter; as, when she went to the temple nothing was ever there said to her about her soul or her sins; a number of histories and miscellaneous precepts were read, but these were unintelligible to her, as they were read in the Pali language.

Returning to the coast, it is here, where the women have been brought up in christianity, and have been educated in the schools, that we meet with the tokens which, when seen, are sure signs of the teaching of God. A young woman said in a lovefeast at Seedua, that she was frequently tempted by the devil, not only to commit sin, but altogether to forsake her religion; and that sometimes the temptations to which she was subject were so powerful as to lead her to the throne of grace for immediate relief and succour. It was her belief that God could, at once, by the greatness of his power, destroy the world, should it please him; and that at his pleasure he could

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remove from the face of the earth all its inhabitants, and could destroy all the trees and mountains in the world; and she, therefore, believed also that God could, by his great power, remove from her those severe temptations. This thought is in fine contrast to the ignorance of divine things we have just seen in the women of Rillegalle. Another woman, not young, but upwards of eighty years of age, was asked, as she lay upon the bed of death, if she knew of one Jesus, the Son of God? "He is *my* Saviour," was the short, but sufficient, reply. "Now my Saviour gives me to feel that he has forgiven my sins," were the last words of the wife of one of the members in Colombo. When an old woman, who was waiting for the chariot of Israel, was asked the state of her mind, she said that she was "happy," and that the ground of her confidence was "Jesus." "I am of a kapugé," she said, "the race of demon priests; and I formerly attended the déwála; but all these my sins are forgiven me by my God, for Christ's sake." "I am happy in Jesus. I shall soon be with him," said another old woman, and then expired. The saints who pass into eternity from the region "of coral and of pearls," have the same simple dependence upon Christ as those who live and die where the snow-flake falls and the lichen yields to the reindeer's tread, as the northman wends his way to the house of prayer.

"I ask them whence their victory came,
They, with united breath,
Ascribe their conquest to the Lamb,
Their triumph to his death."

Among the numerous evidences of the power of religion that have cheered the heart of the native pastor at Morotto, was the ripe experience of Bastiyáná Perera, who died on the 17th July, 1852, when she was only nine years of age. From her infancy she loved the place of prayer and the house of God. When six years old she was sent to school, and by her diligence she soon rose to the first place. Not contented with saying the appointed lessons, she had frequently others ready to repeat. But she was seized with an affection of the breast, so that she was unable to attend the school any longer. From the time that she could read the scriptures, their study was her delight. Though so young, she read the sacred word to her relatives, and engaged in prayer, as if she had been the head of the family. When heathen ceremonies were proposed, in order that she might be restored, she was greatly grieved, and made her mother promise that none should be resorted to, if her reason left her; as she said it was better for her to die than to do wrong. "What, is it good for you to die?" asked

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the mother. "Yes," she said, "better than the sorrows of this world are the joys of heaven; they are endless." When her mother had read to her a portion of scripture, she remarked, "The sufferings of Christ were very great; when I think of them, I am sorrowful;" and she began to weep. To Mr. de Zylva she said that she had no fear, but was joyful at the thought of going to heaven. The reading of the word of God, the offering of prayer, and the singing of hymns made her happy. When near death, and seeing the distress of her friends, she told them not to weep, as she did not, though the pain she had to endure was so great. Still she praised God, and wished that the divine will might be done. Once, when she cried out, her father said, "Daughter, what is it?" but she replied, "I am no longer your daughter; I am the child of God; and if I die now, it will be well." She then rose, gave a kiss to her mother, leaned upon her father's breast, and died. This account is translated from a Singhalese memoir of her life, written by her cousin, a class leader, and is here inserted as an additional testimony to the fact, that religion, in its effects, as producing gentleness and patience, and as sanctifying and intensifying the affections, and imparting joy in the hour of death, is the same in all ages and places. The irresistible conclusion, then, must be, that in all cases it is the operation of one and the same power; and that power, we know, proceeds from the promised Comforter, even the Holy Spirit, however much the rationalist or the sceptic may gainsay the reality of its existence.

With another instance, re-iterative of the same truth, we shall conclude our evidences of the power of divine grace, as witnessed among the daughters of Lanká. Dona Wilmína was sent by her parents, when very young, to the mission school at Seedua, which she continued to attend, until she was appointed as mistress of the same school; and this position she held until she was married. She, as well as several other members, steadily refused offers of marriage from wealthy young Romanists; and in this instance a Protestant was accepted in preference, though both parties were very poor. Subsequently to her marriage, she was regular, as before, in her attention to the duties of religion, and was never absent from public worship, or from her class, until prevented by her last illness.

Among the inhabitants of Seedua she was "a burning and a shining light," as her character was exemplary in every respect. Of the Sabbath she was carefully observant. Mrs. Wijasingha, her class leader, said of her; "Her christian experience was very clear and sound. She uniformly professed to have an undisturbed sense of the pardoning love of God,

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through the merits of the blood of the cross." Her good example, fervent prayers, and persevering kindness, had a favourable effect upon the heart of her husband. Not only were he and her sister awakened by her warning voice to a sense of their danger, and effectually persuaded to flee from the wrath to come; but many of her neighbours were brought by her entreaties to the house of God. She often spoke in the lovefeast. Her prayers in public were affecting, as she seemed to have power with God; and her last prayer, on a sacramental occasion, was long fresh in the memory of those who heard it.

When Mr. Wijasingha was informed that she had been taken ill, he hastened to see her, and found her full of joy, and expecting soon to depart and be with Christ. In answer to an enquiry as to her religious state, she said, "I feel the love of Jesus more than ever; and the sanctifying influence of his Spirit is working within me." When asked if she had no fear of death, she replied, "No: the sting of death is taken away by my Saviour." At another time she said to Mrs. Wijasingha; "My good friend! I am very happy to see you. I am preparing for my journey. I am going to Jesus, to my dear Saviour." On another visit she said: "My dear minister and friend! I am anxiously waiting for you. I am under a dark cloud. My relatives have been troubling me with persuasions to tie charms, to cut limes, and to perform other such superstitious ceremonies; but, I would rather die a thousand times, than submit to their wishes, sin against God, against the Holy Spirit, and ruin my soul." Whilst the servants of God wrestled in succession before the throne of the heavenly grace, on behalf of his suffering saint, she exclaimed, in an ecstacy of joy, "I have found; I have found; I have found— Jesus. I love him, and shall soon be with him. It is better to be there, than in this sinful world." She then sank, for a time, under the overpowering manifestation with which her soul had been visited. When again seen by Mr. Wijasingha, she told him that she had had much sweet communion with her Saviour, and said, "I am glad to see you once more in this world. I shall soon be gone, to join with angels and the redeemed in the praises of God and the Lamb." United prayer was made for her, that she might be sanctified wholly, and thus be completely prepared for her change; and she so heartily responded "Amen, Amen," that many were affected. Her father, mother, and sisters began to cry; but she said; "Oh! do not weep for me, but cry for your sins; cry for mercy." In answer to an enquiry whether she had no doubt, no fear, she replied: "Not the least; I am a daughter of the Lord Almighty. God is my Father. My soul is happy beyond

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measure. I shall soon be in Abraham's bosom." These are her last recorded words. By every class around her she was beloved, as she was amiable in disposition, as well as fervent in spirit for God; and hundreds of eyes poured tears upon her grave. It was in 1837 that she died, and she had been a member of the church twelve years. Mr. Bridgnell, who was then resident in Negombo, with the charge of Seedua, says: "There is nothing on earth more glorious, excepting an immediate flight to heaven, like Enoch and Elijah."*

There is connected with the Wesleyan Missionary Society in England, a Ladies' Committee for Female Education in Heathen Countries, the members of which, in their most praiseworthy efforts to educate and elevate, and ennoble the women of less-favoured lands, have not been unmindful of the isle

"That once was Paradise, and may be still."

Their continued help is here needed, and it will not be bestowed in vain. The willingness of the Singhalese to allow their girls to be educated is a remarkable circumstance; it is one that tells much as to their social position, and speaks favourably as to their national character. With this important opening, almost of unexampled extent so far as the east is concerned, the church will be omitting a great duty, if it neglects to embrace the opportunity of introducing christianity, by the most influential of all means, into a wide circle of native families. The Singhalese are a gentle race. Not more promising of all that is winning and graceful were the British children seen by the monk Augustine in the forum of Rome, than are the women of these regions, when they shall be truly converted to God, and become intelligent Christians. The mothers, sisters, and the wooed maidens of Ceylon will then walk forth from their homes, near which the coffee-tree blossoms and the palm-tree towers, with souls in unison with the loveliness amidst which they live; and when the matron reads the word of God in the soft but rapid twilight, or the younger women gather together to make glad holyday at the festivals of the church, the land will be as "the garden of the Lord," and scenes that angels will love to look upon be everywhere presented.

* The chapter on "Happy Deaths," referred to at page 129, is omitted, from the want of space; but the above narrative, with other instances of a triumphant departure that are recorded, may suffice as proofs that the members of the Wesleyan church, as at home, "die well.'

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28. *Education.*

The people of Ceylon can scarcely be regarded as an educated race; and yet the art of reading was for ages more generally known among them than among many of the nations of Europe before the invention of printing. At nearly all the pansals of the buddhist priests a few boys are taught to read and write. They have not to go far for their stationery, as they first learn to write upon sand, and then upon a leaf that grows in the garden of the temple; and a thorn, or anything hard and pointed, may serve the purpose of a stylus pen. I am not aware that there is any ordinance of buddha to enforce this exercise as an obligation upon the priests; but their loneliness, after they have finished their daily round with the alms-bowl, must be greatly relieved by it; the boys can do many little offices that will save them much trouble, and they have by this means a medium of communication with the outer world. But it is seldom that the scholar learns to read that he may gain knowledge or information. If he is of a respectable family, he hopes one day to have some office, and to receive olas from the cutcherry, or to send in reports to the government agent; and if he is intended for the priesthood, he studies for a longer period, and with greater diligence, that he may be able to read the sacred books. Though the natives are so fond of wild tales and monstrous legends, and their works abound with them to so great an extent, they seldom read a story, or listen to it, with the zest with which a child at home would devour Robinson Crusoe, unless it is in metre; and then they will read by the hour, or listen by the night, as well pleased as if its chimes were the recurrent sounds of their monotonous drum. They have a few works on medicine and astrology, that are studied by their professional men, and books of proverbs that are known to nearly all; but as to anything that might interest in the events of the passing time, or that comes home to every day life, their literature is a blank; it has in it no popular element. In history, they tell us of kings who reigned hundreds of myriads of years; in geography, of mountains many hundreds of miles high; and in zoology, of fishes more than a thousand miles long. Yet, so far as our knowledge extends—and to their praise be it spoken—their books are free from the obscenities that too often pollute the writings of the Hindus.

The extent of the ability to read is not, however, to be reckoned by the number of priests, as we have met with many wearing the yellow robe who are entirely innocent of all acquaintance with the art. In distributing tracts, it is easy

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to find out the reading power of a population. In some districts, not one person knows a letter; in others, there are prodigies of learning who can make out a word if you give them plenty of time; and in others, a fair proportion can read with correctness and ease. Away from the towns, it was formerly a rare thing to find any person who could read the printed page; but now nearly every one, even in the most remote villages, who can read at all, can read the books printed at the mission press without difficulty. In the present controversy, the tracts published by the buddhists are printed, at their own presses, and not, as formerly, circulated in manuscript. Nearly all the old native books, the classics of the country, are written in a style so different to the common forms of speech, that an uneducated man is as little able to understand them as a peasant at home the works of bishop Ælfric or king Alfred.

The Portuguese cannot have done much for the education of the natives, as they had no press. We have already spoken of the educational machinery of the Dutch, and noticed its completeness. We may give, in addition, an extract from a document once shewn to us by a gentleman resident in Matura, entitled "Report of the visitation of the churches and schools of the Galle korle, and the collectorship of Matura, held in the months of January, February, March, and April, 1784." The schedule is divided into 14 columns; stating the names of the villages visited; christians, males, females, total; school children, boys, girls; new married couples; communicants now admitted; total communicants. The return for the two districts is as follows:—villages, 42; christians, men 27,012, women 27,224; children in the schools, taught reading, writing, psalm-singing, and catechism, boys 4,812, girls 4,718; newly baptised, men 70, women 43, boys 816, girls 834; total christians 65,328; new married couples 247. Only 285 communicants are enumerated, 261 as belonging to Galle, and 28 to Matura. The number of men and women professing christianity was nearly equal, and the girls were nearly as many as the boys, but probably they learnt little beyond psalm-singing and the catechism. There being 113 adults represented as newly-baptised, it is evident that it was not considered that all the people had been converted from buddhism; but that the heathen were in a minority we may infer from a comparison of these returns with the present population of the same districts. It may be interesting to select a few of the places, with the returns attached to each. Galle, 3,697 christians; 296 scholars; 42 adults, 64 children, newly baptised. Hikkaduwa, 2,429 christians, 313 scholars. Amblamgodda, 2,573

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christians, 341 scholars. Bentotte, 2,461 christians, 412 scholars. Baddagama, 1,379 christians, 260 scholars. Belligam, 1,247 christians, 240 scholars. Matura, 1,994 christians, 190 scholars. Dondra, 1,179 christians, 240 scholars. In the Galle Orphan House there were 4 boys and 15 girls. It is said of the villages of Dikwella, Puwakdandáwa, Kahawatta, Getamána, Hakmana, Kóttéwatta, Aturliya, and Akuressa, that in future they shall not be visited, on account of the great poverty of the people.

The necessity of teaching English to a portion of the natives, that they might be fitted to become interpreters and clerks, would press itself upon the attention of the British government at an early period. Accordingly, in 1799, the Seminary, upon a plan similar to the old Dutch institution, was established. Its site was on the ground now occupied by the church near the Supreme Court. From the first class of natives, 24 Singhalese and 12 Tamil boys were chosen, who were taught, lodged, and boarded at the expence of the government. Besides these boarders, other natives had the privilege of sending their children to be taught as scholars. In 1803 the provision for the boarders was withdrawn, but the free school was continued, and was numerously attended.

We have an insight into the state of education previous to the arrival of the missionaries, in a letter written by Mr. Armour to "the Methodist Missionary Committee, London," in July, 1814; and his words are a full confirmation of the statement we have so often repeated, as to the manner in which christianity was professed by the natives. "Since the year 1810, I have visited the schools in the district of Colombo, three times; and in the months of March and April last, the schools of the Galle and Matura districts. At present there are 100 Singalese schools; and to each school there are generally three masters. These enjoy certain privileges beyond the other inhabitants; and also a small monthly salary of eight rix-dollars among the three—eight rix-dollars are equal to fourteen shillings English. The number of Christians belonging to these schools, is very great: but, alas! the name is all that they esteem. The very circumstance of belonging to one of these schools, is attended with advantages—to be baptized and married, is reckoned an honour: and such baptism and marriage being registered in the school thombo, secures to them the regular succession of inheritance, &c.—but for all this, they are still, with few exceptions, gross idolaters, and worshippers of imaginary deities. This is owing chiefly to the head-men among them, who, finding the doctrine of the cross very repugnant to their ideas of greatness, for which they have

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a most insatiable ambition, they, in fact, embrace Christianity only so far as they think it promotes their honour; and in the mean time, continue professed Budhist, and worshippers of devils. The distinction of cast prevails here, to this day, with unabated prejudice.—I am sorry to say, that those amongst us, who are completely saved from idolatry, have not yet been able to take up their cross so far, as to lay aside the prejudice of cast. It is this that makes the state of the Singalese people still more deplorable—and what a proof is this, that it is not merely head conversion, but heart conversion that will ever avail. To effect this, I look up with humble hope, under the divine blessing, to your missionaries. I trust firmly that their labours will be blessed; while unshackled with eternal chains of decrees, they will with zeal proclaim the Lamb of God, that taketh away the sins of the world. O may I be allowed to take a humble part in this most glorious work. It was with this view that I resigned, in 1811, a lucrative employment, and every hope of increasing wealth. This is all my desire, to spend the remnant of my days in spreading the fame of that Saviour whose grace made me happy in a humble station, though the instrumentality of the people called Methodists."

The governor, and other persons in authority, recommended the first missionaries to devote their attention principally to the establishment and superintendence of schools; nearly every village in the maritime provinces was willing to receive them in their capacity as educators; and there was so much that was promising in this sphere of ministerial duty, and so pleasant a colouring was thrown around it, that there is no wonder it was regarded with interest, and thought to be of great importance. It was entered upon in somewhat stately form. The warrants given to the masters were in official style, and illuminated or engrossed. The visitors were met, in some places, with flags and tomtoms, and entered the school under a triumphal arch. The establishment of the school ensured baptism and marriage; and these ordinances were universally sought after, on account of their value in the thombo registry. The system then adopted was that of having numerous village schools. That these could not be rendered effective, to any great extent, is evident to us who have for our guidance the experience of the last fifty years, in which space of time there has been more said and done about education than in any other five hundreds years of the world's history. There were three great wants—trained masters, suitable books, and competent superintendence. Even now, the first want is painfully felt in nearly every village where we have schools; but at that time, when nearly all the schools previously in existence were

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pansal schools, or something similar to hedge schools, the ignorance and awkwardness of the men employed as masters must have been extreme. So long as the missionaries were able to visit every school regularly, and examine it thoroughly, the last evil was partially lessened; but when they had to become preachers and pastors, as congregations were raised up, and churches formed, this was not possible. The first missionaries sought to teach the masses, under the idea that this was the method of education most likely to produce the results at which they aimed. Here arises a great and grave question.

Few contests have been carried on with more zeal and ability than the controversy that has related to the best method of rendering education in India subservient to the chief purpose of its promoters. With the secularist, who would teach all knowledge that is regarded as of human origin, whilst he ignores all knowledge that is immediately from God, we have little to do. He may succeed in dispelling the grosser darkness of the Hindu mind; but it will be to place him in the midst of a flicker and flashing that will be equally bewildering and dangerous. We must ever remember, as we are taught by one who was a notable illustration of his own apothegm,

"The tree of knowledge is not that of life."

But among those who hold the Bible to be the supreme teacher of the world, and the only infallible teacher in all that concerns the interests of the deathless soul, there are differences of opinion as to the manner in which scriptural knowledge is to be imparted. Is it to be by a vernacular medium only, or through the instrumentality of those languages that are as a key to the treasures of the world's wisdom, and that enable those who understand them to make use of every help that man's deepest and most holy thinkings have enabled him to discover? The last method, as the most perfect, would have the suffrages of all; but it is not possible to make it of universal application. Then, ought it to be attempted at all; and if so, how far ought it to be carried out, first, as to the number of the subjects it embraces, and then as to its extent in reference to the class or number of the students to whom it is to be applied? All will be agreed again, that in every land, the highest and widest stores of knowledge it is possible to communicate ought to be imparted to a portion of its youth. But shall this universality of knowledge be taught only to those who are themselves to become teachers, or shall it be communicated to those also who are intended to fill offices of trust under government, or in a more private sphere exercise an influence over the masses of their countrymen who have

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not had the same advantages? These are only a few of the questions that belong to the important subject of education in India.

There is a danger, not always avoided, of regarding plans and rules as of general application that are only good under certain circumstances. The method so ably and energetically pursued in Calcutta by Dr. Duff, of teaching a few well, that through them he may teach the many, has been attended, in numerous instances that are known, by results the importance of which cannot be computed. Its effect has been as the shooting of the daystar's light into a region dark as Erebus. If some of the students in his college have become infidels, there is this difference between them and the infidels of secular origin, that they have a respect for christianity and its professors; and they carry about with them, everywhere, a latent power that may develope itself for their soul's salvation in the hour of trial, when all other remedies and refuges are proved to be false and vain. The too general inertness of the native mind would be the great hindrance in Ceylon to the benefits imparted through this mode of teaching, as we seldom meet here with marked individuality, or that force of will that seeks to make all things bend to its authority. In the late Indian mutiny, no Peter the Hermit arose to take advantage of its fanaticism, and no Cromwell or Clive to lead on its armies. It was by the mystic cakes, passed on in secrecy, that the mischief was done. In the present position of India, it is well that this faculty is withheld from its people; there are gains from its absence, as well as losses. The type, the root-character, of nations, is not changed by christianity. The tendency of the gospel, in all its influences and phases, is ever towards that which is pure and good; it will make the Saxon more energetic, the German more practially thoughtful, and the Italian more truly devotional; but it will not impart to the Hindu the daring courage, the ceaseless activity, the power of combination, or the administrative talent of the men of Europe. The Aryan race has virtues not possessed by that branch of the family that has wandered westward; but they are of a different order. It would save much disappointment, and some perplexity, if these principles were always kept in view. We cannot make the palm-tree bear acorns, and thus produce oaks.

In South Ceylon, the educational societies that are exclusively missionary, especially the Wesleyan, have gone to the opposite extreme, and have confined themselves too much to vernacular teaching of an inferior character. They have attempted too great a work, and it would have been better if

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they had sought to cultivate a small portion well, rather than so large an area imperfectly. The Wesleyan mission has had schools in almost every important village on the western coast of Ceylon, as well as in many parts of the interior. In proof that this statement is correct, I will enumerate the names of the schools; but the list is imperfect.

In the Colombo circuit: Dam-street, the Fort, New Bazaar, Silversmith-street, Barber-street, Cheko-street, Moor-street, Third-cross-street, Kehelwatta, Nágalagamua, Mahabóla, Módara, Slave Island, Colpetty, Bambalapitiya, Milágria, Wellewatta, Dehiwala, Kalubówila, Karagampitiya, Bellantara, Nedimála, Pepiliyána, Máwatakumbura, Kawudána, Attidiya, Katána, Hómágama, Ratmalána, Lunáwatta, Anguláua, Telawala, and Uyana.

In the interior: Kandy, Kondadeniya, Péradeniya, Eladetta, Lankátilaka, Getuwána, Riligala, Kawudumunna, Katugampala, Dambadeniya, Mutugala, Háliyala, Hetempala, Maruwitiya, Panáwitiya, Uduwelwatta, and Udammita.

In the Negombo circuit: Negombo, Wellé-wídiya, Maha-wídiya, Hunupitiya, Pallanséna, Dalupata, Mádampé, Haláwata, Bólawalána, Kuruna, Katunáyaka, Seedua, Bandárawatta, Dandugamuwa, Ekala, Madawala, Ratdoluwa, Múkalangamuwa, Amandoluwa, Tempala, Pussala, Andiambalama, Kimbulapitiya, Pílawatta, Dágonna, Katána, Miriswatta, Minuangoda, Dissáwatta, and Pettiyágoda.

In the Caltura circuit: Caltura, Goldsmith-street, Kadawatapita, Hínatiyangala, Kalamulla, Payyágala, Béruwala, Alutgama, Bentara, Desestra Caltura, Waskaduwa, Wádduwa, Pinwatta, Pánadura, Wækada, Melægama, Imbuliya, Bolgoda, Bellantuduwa, Paraduwa, Rambukkana, Bandáragama, Raigam, Kalupána, Angurutara, Diyagama, Palátota, Wisidágama, Nawagamuwa, Kehelhénáwa, Egoda Uyana, Koralawella, Gorakána, Horétuduwa, Ráwatáwatta, Wattalpala, Kehelwatta, Morotto, and Morottumulla.

In the Galle circuit: Galle, Dangedara, Mágálla, Godagama, Unawatuna, Galwadugada, Piyadigama, Bópé, Kaluwella, Gintotta, Ratgama, Miniwangoda, Mahamódara, Totagama, Sipkaduwa, Telwatta, Malawenna, Wæwala, Dodanduwa, Kalégama, Kahawé, Udumulla, Amblamgoda, Batapola, and Udumulla.

In the Matura circuit: Matura, Pitakotuwa, Gabadáwídiya, Uyanwatta, Weheragampita, Pamburana, Walgama, Tudáwa, Wéraduwa, Pallimulla, Mákáwita, Meddéwatta, Dondra, Pettáwatta, Pátégama, Gindara, Náotunna, Tangalla, Nupé, Polhéna, Madiha, Mirissa, Pelæna, Belligam, Hettiwídiya,

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Denipitiya, Muttettuwatta, Ahangama, Midigama, U'rubokka, Kotapola, Morawaka, Godapitiya, and Berllapanátara.

For a time, nearly all these places appeared to do well; but the greater number have had to be abandoned, and in many instances the giving up of the school is the cessation of public worship. This state of things has arisen, in some cases, from the want of funds; in others, because of the scantiness of the population; and in others, from the difficulty of adequate supervision. In some, the master or mistress has had to be dismissed, or they have removed to some other place; or became infirm, or died; and no other person could be found to supply their place. It was not possible for so large a number of schools to be efficiently superintended by the small number of missionaries in the island when these establishments were the most numerous, though they itinerated among them unceasingly, and were sometimes out among the natives for eight or ten days together. There were also other difficulties of wider scope, or more constant occurrence, the nature of which could not be known until after long experience. The usual range of Singhalese scholarship is limited, and when all the children in a given locality have mastered the branches usually taught, only a few of the smaller scholars attend regularly, and the rest do not make their appearance except upon special occasions. As it is in Europe with the poorer classes, the training of the small hand of the child to work, can be made more immediately remunerative to its parents than the ennobling of its mind by teaching it to read; and the scholars are taken away from the school at an early age. In the tropics, visitations of sickness and the heaviness of the rains, frequently interfere with the attendance. The masters have sometimes been employed because they were men who had influence in the village, or were able to read; and no other person could be found with the same qualifications. They taught the children carelessly, and without method. An attempt was once made to introduce the British system, but there was too much order and regularity about it to make it succeed, unless an European could have been appointed to every school to secure its working; and the parents became alarmed, thinking that their children were thus drilled that they might become soldiers, and perhaps be taken across the seas. The advantages of punctuality, method, and discipline are alike unknown to masters, parents, and children, in any department of social economy; and to expect them to be exercised in the school would be a vain hope. The teachers have secretly allowed the introduction of heathen books into their school, as these are regarded by the people as the classics of their language, and to be known as able to

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teach them added to their personal importance. The expediency of employing heathen masters in mission schools has been questioned. No professedly heathen man has been employed in Ceylon, except in the interior. But there has been this additional difficulty; that men have been trusted as christians, when parents and scholars alike knew that they were as much heathens as any other man in the village; and they were thus more harmful than if they had been heathens by profession. And this evil was the greater, as in Ceylon the schoolmaster is regarded as an officer of the church, and is thus looked upon as representing christianity in the locality in which he lives. When they have collected the children or the congregation, there has often been no more heartiness about their work than lay in the clapper of the bell used for the same purpose; and the people were led to think that religion was merely something connected with payment and office. When the child no longer attends the school, the master's power over him is supposed to have ceased; he has no further right to call him to the service. But in many cases the youth has not learnt enough of gospel truth to make him love it for its own sake, and know that upon his reception or rejection of it depends heaven or hell. The heathen influences around him are mighty, and he finds it irksome to attend the place of prayer, as he must either listen to denunication against sins that he is constantly committing, or, if he gives them up, his decision will make his life a perpetual trial, from the opposition of his relatives and friends; so he keeps aloof from the christian assembly, and all thoughts about scriptural truth die away from his mind, as the mountain stream is stayed when there is no replenishment from the rain.

Nearly all the most usual methods of remuneration have been tried in the vernacular schools of the island; payment by attendance, by general improvement, by the reading of certain books, by the answering of certain questions, by the acquirement of certain branches of knowledge, and by nearly all these methods combined. But there is always a tendency to fall back upon the old, easy, and unsatisfactory plan of payment by a regular salary.

We need not wonder that, under the circumstances we have noticed, there have been numerous complaints of the want of success, and evidences of disappointment. "The school here," it is said of Pantura, "has ever been filled with children, who crowd the temple when they become men. There is hardly a young man in the village, who has not received a religious education in our school, and there is hardly a youth to be found in our chapel on the Sunday, unless he is still a scholar."

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Even at Seedua, favoured above many places, the results were too much of a similar character. So early as 1828, it was calculated that there were 200 grown-up persons upon whom the mission had some claim, from their having been educated in the school, but it was found that two-thirds of that number never entered a place of christian worship. In this case it has to be taken into the account, however, that many of the men have to leave the village in search of employment, and reside in the jungle, where there is no service within reach.

As to the instruction that alone puts soul into man, woman, or child, and gives its recipients a new sense, enabling them to see and appreciate the good and the beautiful wherever it exists around them, the mode of teaching to which we have referred has been comparatively powerless. It has not been without effects that are to be hailed with joy; but it has been too feeble and contracted to produce a general upraising of the native mind. There has always been a certain amount of success; but in many instances it has not been to that extent that alone will satisfy the teacher that is seeking, above everything else, to bring sinful men into the possession of purity of heart and happy communion with God. The children of Ceylon have aptitude and application, and all the elements that are required, under a right training, to prepare them for becoming men of intelligence and worth. It is true, that education has sometimes had a power attributed to it that was never given to it by the Bible; but we must not fall into the opposite error, and despise it. "Train up a child in the way he should go," is still the command of God; and we are to remember that the act of training up implies a service of skill, a deft hand, and constancy of attention. The lattice-work must not merely be placed under the vine during a few hours of sunshine; but must remain there day and night; and there must be a continued use of the pruning knife, and the binding band, if clusters of grapes, rich and many, are to be gathered. By having fewer schools, of a higher class, and with masters better paid, we hope to render the educational power of the Wesleyan mission much more effective. With a superior order of schoolmasters and schoolbooks, we may induce the parents to pay for the education of their children to a greater extent than heretofore. They are now awake to its advantages; not with their eyes fully open, and not without signs of dislike at being roused from their long slumber; but with a dim perception that it will be worth their while to allow their children to learn to read and write and know something of accounts. There is the dawn of a brighter day for the uprising generation in the maritime provinces, and to some extent in the interior.

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We have not hesitated to dip our pen in the dark colours we have presented, from the hope that many of the evils we have exposed will soon become things of the past; and from a conviction, pressing upon us with irresistible force, that it is the solemn duty of the church to which we belong to take a higher and more decided position in the cause of education than it did in its earlier days. But let it not be supposed, even for the fraction of a moment, that we regard the past as having been of no benefit to the island; or that we weep over it as men lament over the grave of a defeated warrior, whose challenge was once daring but his deeds without courage, and who has left no trophy with which reverent hands can rear his monument. The most insignificant of christian schools raises the tone of morals, in some degree, as to all connected with it. Listen to a native man or woman, who is a member of the church, giving an account of their religious experience, and it is easy to say, almost at once, whether they have been trained in one of the mission schools or not; if they have, there is a clearness, and distinctness, and correctness about their statements, and their knowledge of divine things, that is scarcely ever attained to by those who have not had this advantage. In some places, nearly every member connected with the mission was once a scholar in the mission school. Some of our most valuable native ministers date their first religious impressions to the instructions they received in these institutions. Individual instances of benefit received in them have never been wanting; scarcely one of these unpretending establishments has existed in vain; and if we could see as Buddha is fabled to have seen, and know the thoughts of any living man whose secrets he wished to discover, at this very hour, the one in which we write, the struggle that is being carried on in many a native heart with the invisible enemies that assail it, would prove to us that there are right results from school instruction; and if we could stand upon the vantage ground where cherubim and seraphim continually do cry unto God, and single out from the happy spirits now before the throne those that learnt the way to the heaven in which they live in some humble Singhalese school, we should see that there is a reward a thousand-fold greater than the worth of all the toil and treasure that have been expended in this department of service by the mission.

In 1818, Mr. Fox thus describes the scene presented in the neighbourhood of Caltura: "A few days ago I was much affected, and much pleased, to see the blooming effects of missionary labours. When I first came here the land was covered with one unbroken cloud of darkness. No person of

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feeling or observation could pass along the road without commiserating the unhappy state of a neglected people; humanised, but buried in superstition, and destitute of God's mercy to mankind through a Redeemer. But the scene is already changed. I view the progress of light with tears of joy, while my mind prophetically, in a new view, applies the words, 'It rolls, it rolls, and shall for ever roll.' Wherever I go, I am saluted by a host of little coloured beings, which are as immortal as myself, and who, I trust, we are leading to a blissful immortality." This has ever been the great aim of every missionary, whilst minor morals and social duties have also had from them the attention they demand. In 1821, the lady of a brigadier general, who had been stationed in the island, forwarded from Penang a subscription to the Society of 50 sicca rupees, saying that two boys she had taken with her from the Colpetty school were a real treasure to her in that remote country, where so little of God was known. The pupils themselves have regarded attendance at school as a privilege, and have sometimes come great distances daily that they might enjoy it. The Nágalgam school was once on the opposite side to the bazaar of a small stream that falls into the Kalány river, near the Bridge of Boats. When the toll was first placed upon the bridge that crosses it, the children living near the principal road had to pay when passing; but a number of them were too poor, or thought themselves so, to afford this daily expence; and as it would have been contrary to the orders of government to have used a boat, some of the elder boys tied their books in a bundle upon their heads, and swam across the stream that they might be able to attend school. They were soon afterwards released from the payment of the toll. In almost every one of our preceding chapters there is evidence that the schools of the mission have been a benefit and blessing to those who have been instructed therein. Witness the severe struggles of some of the children against the efforts of their parents to make them use charms, or offer flowers in the temple; the aptness with which they have defended themselves against their heathen assailants, by quoting passages from the word of God; the introduction of family prayer into the houses in which they have lived; the integrity they have maintained when they have become men, and entered into service or trade; the zeal they have manifested in seeking to impart a knowledge of christianity to their relatives and neighbours; the eagerness they have shewn to embrace every opportunity of gaining a further knowledge of divine things; the unflinching bravery with which they have endured persecution; and the peace and joy of which they have spoken

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when wracked by pain, and near death. These things are far from being universal; but they have existed, and they are; in instances not a few.

The subsequent history of some of the scholars is attended with a melancholy interest. There was a little fellow at Hikkaduwa, who was diligent as a scholar, and had made considerable progress in learning English. He was bit by a mad dog. His friends brought charms to fasten on his body, but he threw them away. When visited by Mr. McKenny he found him greatly agitated, but still sensible. On his going away, the boy asked his mother to help him as far as the garden fence, that he might take a last look of his pastor. He then returned to the house, where he lay down with his face to the ground, and in less than an hour he expired, after he had been ill twenty-eight hours from the first attack. Two little girls at Belligam were recently bit in a similar manner, and both died. At Dalupata a schoolboy met with his death from the bite of a snake. In nearly all our circuits there have been instances in which scholars have died from similar causes. A scholar at Mukalangam, when pulling a stick from the ruin of an abandoned house, brought down an old wall, which fell upon him, and he was killed. A respectable young man, Mr. D. A. Disánáyaka, who had been connected with the Sunday School in Colombo, was appointed to a situation under government in the Kandian province. During the rebellion of 1817, as he was passing from one station to another with a British officer and a small detachment, they were attacked by a body of the insurgents, whom they resisted till their ammunition was exhausted. Overpowered by numbers, they were obliged to surrender to the Kandians, by whom they were taken before the principal rebel; and at his command the young officer was immediately hanged on an adjacent tree, and his Singhalese friend, after the most bitter reproaches and abuse, was cruelly mutilated, and tortured until he died.

The Wesleyan missionaries in South Ceylon have had no boarding or orphan schools, and only in a few instances any school above the rest, if the Institution for the training of their agents be excepted. They rejoice in the success of these establishments, as conducted by other Societies; but their own call seems to be to walk in a different path. The absence among the Singhalese of the stricter requirements of caste; the access that the christian minister can have to the houses of the people, and the general profession of christianity, which almost obliges them to listen to instruction, were it only for the name, and to prevent the losing of their place in the much coveted thombo; makes the position of the missionary in these

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provinces very different to what it would be in the lands where the haughty and bigoted Brahman is supreme. The social restrictions and requirements of the continent of India are here unknown; and the missionary may at once set himself to the cultivation of a broad field, that has in it the trampling of destructive feet, and the presence of unclean fowls of the air, and many stony places, and thickets of noxious thorns; but no forbidden spot where he may not tread, and no barrier around it that he may not pass.

In 1863, there were 3,172 children under instruction in the Wesleyan schools, South Ceylon, of whom 1,035 were girls. In 1862, including the whole island, there were 14,031 scholars of the Protestant missions, of whom 3,989 were girls; so that the Wesleyans of South Ceylon alone educated nearly one-fifth of the whole as to the boys, and more than one-fourth as to the girls. As there are 88 schools, there must be 36 children in each school, the average of the vernacular schools in the island being 41. The expenditure for education in 1863, including school visitors and school books, was £764, which makes the cost of the education of each child nearly 4s. 10d. for the year.

To the general statistics of education in the island we can give only a passing notice. The Central School Commission was instituted by Governor Stewart Mackenzie, in 1841. The bible is to be read daily during the first hour of teaching. Attendance is optional; but very few of the scholars object to be present during the hour appointed for "religious instruction." It was at first intended to confine the instruction to the English language; but about four years afterwards, in consequence, principally, of the earnest representations of Mr. Gogerly, who was one of its members from the commencement until his death, the Commission commenced a number of vernacular schools, and a Vernacular Normal Institution was established, of which Dr. Kessen was the Rector, and to its interests he devoted all the energies of a mind eminently qualified for the right sustaining of this office.

The Grant in Aid system has been introduced. There are the same rules as to the first hour; but the third rule is, that "the religious instruction shall be confined to the truths received by christians of every denomination, and shall comprise the Lord's prayer, the ten commandments, and the apostle's creed, together with the daily reading of the Bible." No assistance is received from this source by the missionaries in South Ceylon, as their time is fully occupied in the discharge of duties more immediately connected with their office as pastors, and in which they are not fettered by restrictions. About the year 1844, some of the Anglo-vernacular schools of

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the mission were given over to the Commission, and the missionaries were appointed as the superintendents, they being required to act according to the government regulations in force in other schools as to scriptural instruction. But this plan has not worked well, as to its religious results. The great evil of the island comes in, the supposition that the name makes the christian; so that there is often the knowledge and profession of christianity, whilst in everything else there are evidences of blindness of heart and practical unbelief, without so much even of the form of religion as consists in an attendance at the house of God. In Colpetty, a suburb of Colombo, where a knowledge of English is general, not more than half-a-dozen of the natives who understand English regularly attend church or chapel.

In the year 1841, when the Commission was commenced under its present form, there were in all the government schools of the island nearly 2,200 scholars, and in the mission schools 11,000. In 1862, under the care of the Commission, there were 5,518 scholars, of whom 876 were girls, with an average daily attendance of 4,321. As to nation, 57 were English, 853 European descendants, 3,376 Singhalese, 544 Kandians, 461 Tamils, 66 Malays, 133 Moors, and 28 of other nations; and as to religion, 946 were of the Church of England, 289 Presbyterians, 428 Wesleyan, 1,809 Roman Catholics, 96 of other christian denominations, 184 Mahomedans, 251 Hindus, 1,507 Buddhists, and 8 of other religions (all of whom were in Colombo). The expenditure, in 1841, was £2,645, and in 1862, £14,099. The school fees amounted, in 1862, to £2,203, nearly equal to the whole expenditure of 1841.

Further information upon this subject, more especially in reference to the statistics of education, will be found in the Appendix.

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29. *The Press.*

The first printing-press set up in Ceylon was in May, 1737. The catechisms, prayers and gospels furnished to the schools had hitherto been in manuscript. In the Report of governor Van Imhoff, written in 1740, he says that he had already managed to print and publish a prayer book and a communion service in Singhalese,* and three catechisms in Malabar; and he was busy preparing for the press the New Testament in

* A copy of this work, printed in 1744, in good preservation, was recently presented to the Ceylon Branch of the Royal Asiatic Society, by Mr. L. de Zoysa, modliar.

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Malabar. He had recently obtained a second press, which was chiefly to be devoted to the same object.*

Among the first missionaries, there were two who were printers by profession, Mr. Harvard and Mr. Squance, in consequence of which Dr. Coke consented that the materials required for a small printing-office should be purchased, and brought out to Ceylon. The press was set up by Mr. Harvard in Colombo, soon after his arrival, and the first work printed at it was the spelling-book of the Sunday School Union, in three parts. In neatness of appearance this was a great improvement upon the works previously printed in the island. The government printing-office was then in the same state in which it had been left by the Dutch, and Mr. Harvard was requested to reduce it to order, for which he was to receive a fixed salary. The salary he declined, but he did the work required; for some time visiting the office daily, in a "triacle," and when the chaos had been reduced to some sort of order, he received the thanks of the government for the important assistance he had rendered. The governor gave to the mission such materials from the office as were not required for the public service, and among other things, a press. Those belonging to the Bible Society were also removed to the Wesleyan office, and a considerable sum was saved to the Society, in the decrease of expenditure. In the Society's Report for 1814 the monthly expences of the press are given, as follows, the rix-dollar being reckoned at twelve to a guinea: 1 head compositor, Rds. 50; 4 compositors, Rds. 10 each; 2 pressmen, Rds. 15 each; 2 ball boys, Rds. 10 each; 1 peon to sweep the rooms, Rds. 5; Singhalese corrector, Rds. 12; and sundries Rds. 12; making in all, with some other contingent expences, about Rds. 200, or two hundred guineas per annum. One of the presses had been set up by captain Schneider, "little inferior to one of European workmanship."

In 1816, Mr. Harvard, in consequence of the number of letters wanting in a fount received from Calcutta, established a foundery on the mission premises, and began to cast Singhalese and Tamil types. The government consented, at the request of the Bible Society, to accommodate the mission with the use of its moulds and matrices. From this time all the native type used in the office has been cut and cast upon the mission premises. There have been five founts of Singhalese, or letters of so many different sizes. In 1821, a considerable improvement was effected in this department. The vowel symbols, in all the previous founts, had been separated from

* Lee's Ribeyro, 175.

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the characters representing the consonants, so that some of the compound characters had to be formed of three pieces; but these, from the smallness of their body, had been subject to break off, or bend down, so that they did not appear when the page was printed. This inconvenience was now remedied. About the same time an improvement was made in the compositor's case by Mr. Callaway, who was also a printer, by which the characters were brought into one-third of their former compass, and proportionate perplexity and loss of time were avoided. No money belonging to the funds of the Society has been expended upon the printing-office, either at its commencement or since; and the expence of new presses and new type, and all other charges, have been met from the profits of the establishment. The native type, from imperfect casting, the softness of the metal, and the number of symbols and points, soon wears away. In the years in which there has been any profit, the surplus has been devoted to local purposes, and principally to aid in the erection of chapels. The office has always entailed great labour upon one or more of the missionaries resident in Colombo, for which he receives no remuneration whatever: but the gain to the mission has been immense, in the printing of its various documents and works at a much cheaper rate than would have had to be paid at another office.

A list of the principal works printed for the mission, or by its agents, will appear in the Appendix; but there are one or two that demand a more extended notice.

In 1821, an English and Singhalese Dictionary was published by Mr. Clough, extending to 628 pages, 8vo. and containing about 25,000 words. Nine years afterwards the same indefatigable student published a Singhalese and English Dictionary, extending to 852 pages, and containing about 40,000 words. Both volumes were dedicated to Sir Edward Barnes. The government paid for the expence of printing and binding, and received, without payment, 100 copies of the work. A collection of Singhalese words had been made by Mr. Samuel Tolfrey, of the civil service, which, on his return to England, he presented to the government, and received in return a handsome remuneration. On his death soon afterwards, Sir John D'Oyly was requested to prepare the work for the press, but this he declined, as it contained only a small portion of the words in the Singhalese language, and scarcely any of the high words; it having been compiled for the purpose of assisting the servants of government in the daily routine of office, without any reference to the literature of the country. The undertaking was declined by the compiler's brother, Mr. William Tolfrey, on the same ground. The arrangement was defective; the

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words were multiplied to an unnecessary extent, by appearing many times over, with only different terminations; and no attempt was made to discover the root of the word. The assistance received from this source was, therefore, small, and whatever credit the work is entitled to must be given to Mr. Clough. It is not perfect, as there never will be a perfect Dictionary; but few first attempts to collect and explain the words of a language have been more complete or correct than this invaluable second volume. To secure these results all possible pains were taken. The most learned men in the island were consulted in all cases of difficulty; and when it is known that every word not colloquial had to be sought for separately, from the works in a literature of considerable extent, it will be seen that great patience and much labour were required in its compilation. The method adopted was this. The principal books in the language were taken, and every word in them was cut from the leaf, and arranged in a frame filled with little boxes, according to the initial letter, a, á, i, í, and so on. Then all the words beginning with a were taken, and arranged according to the letters in the first syllable, ang, aka, aká, aki, akí, aku, akú, following the order of the nágara alphabet. Some of the definitions that are given of words connected with the rites and doctrines of Buddhism, previously unknown in any western language, are now constantly made use of by French and German orientalists.

When the two Singhalese priests (page 82) were in England, Dr. Adam Clarke wrote for their instruction, a work which he afterwards published, with the title of "Clavis Biblica; or a Compendium of Scriptural Knowledge, containing a general View of the Contents of the Old and New Testaments; the Principles of Christianity, derived from them, and the Reasons on which they are founded; with Directions how to read most profitably the Holy Bible." As may be supposed, a work on this subject, by so eminent a commentator, is admirably adapted to the instruction of those who have not the means of access to libraries; and in publishing it in Ceylon, Mr. Callaway, under whose superintendence it was translated, rendered good service to the young persons instructed in the mission schools.

The first Singhalese almanac on the principles of European science was published in 1838, and in the appendix was a large amount of information on subjects connected with geography and astronomy. It was intended to supersede the native litas, that are principally used for finding out the nekata, or lunar mansion, by which the lucky and unlucky days are known. Nearly 1500 copies were sold, in some instances at six times the original cost. Mr. Kilner, who had sold 200 copies, writing

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to the editor, says: "will you send me 50 copies more of your learned work? The others are all sold. A thousand questions are asked, which you must answer, and then you will be a learned man indeed. Some of them are—How can you measure distances across the sea, for instance, to Jerusalem? Worse still; through the air, to the sun? Still worse again, right through the solid earth? None but God can know these things."

A small periodical, called the Friend, was commenced by the Tract Society in 1837, and edited by one of the Wesleyan missionaries, which extended to eight volumes. It contained a number of original articles on subjects connected with the island, and is now much sought after in Europe, on account of a number of essays it contains on Buddhism, by Mr. Gogerly, that have not been reprinted. In 1839 a similar work was published in Singhalese, but more adapted to the native mind, which extended to seven volumes. It was by the same editor, and was called the Lanká Nidhána, or Treasure of Ceylon. This publication is now carried on by the Christian Vernacular Education Society, and is at present edited by Mr. David de Silva, whose style of writing has been much commended for its chasteness and force.

In 1847, the Déwa-dharma-darppanaya, or Mirror of the Scriptures, was published in Singhalese. It contains 408 pages, 8vo. and consists of two parts. The first has fourteen chapters, on the canon of scripture, the proofs of its uncorrupted transmission, and the evidences of its inspiration. The writer says; "Numerous authors have been consulted in the preparation; but it has been my aim rather to use the arguments most telling upon the mind of the Singhalese in their present state of transition. Hence there is the omission of much matter that is usually presented in works of this kind (as it would not be understood), and the introduction of some subjects that to any one who is ignorant of the native modes of thought may appear irrelevant." The second part contains a Bible Dictionary of the principal terms and names that appear in the scriptures. The author is preparing a new and enlarged edition.

Recently, a Pocket Dictionary of English and Singhalese has been published, by Mr. Nicholson, containing 647 pages and about 14,000 words, which will be a valuable aid to the numerous class in the island who are studying one or the other language. It is to be followed by a companion volume of Singhalese and English.

With the exception of what is called the Cotta Version, nearly all the Scriptures, and parts of Scriptures, that have been

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published by the Colombo Auxiliary Bible Society have proceeded from the Wesleyan mission press. This Society was formed in 1812, previous to which there had been no attempt to circulate the Scriptures in the native languages, from the time of the Dutch, who had translated the Pentateuch and the New Testament into Singhalese. An edition of 2000 copies of the New Testament, from the edition of 1780, was published by the Calcutta Bible Society, under the superintendence of Mr. Gregorius Zoyza, afterwards modliar, and presented to the island, when the Society heard that among 250,000 professing Christians not a single copy of the Scriptures could be procured, without great difficulty. By the Colombo Society, Mr. William Tolfrey, eminently qualified for the task by his linguistic attainments, was requested to undertake a new translation, assisted by the most eminent native scholars of the time. This version differed from the translation made by the Dutch in the collocation of the sentences, an elevation of the language, and an alteration in some of the pronouns and in the inflection of the verbs. It was a faithful representation of the original, and the style won the warm approval of the more learned natives, but it was difficult to be understood by the common people. On the 3rd Jan. 1817, Mr. Tolfrey died, after a short illness, when he had finally corrected his translation as far as the second chapter of the second epistle to Timothy.

A Board of Translators was then formed, consisting of Mr. Armour, Mr. Chater, and Mr. Clough, to whom were afterwards added Mr. C. E. Layard, a civilian, Mr. Fox, and Mr. Gogerly. They were assisted by Don Abraham de Thomas, modliar; Petrus Pandita Sékara, proponent; George Nadoris de Silva, modliar; and Paulus Perera, modliar, who were regarded as the best scholars in the island. By these gentlemen the version commenced by Mr. Tolfrey was completed, and in the same style. The early labours of the Society were not confined to the circulation of the scriptures, but embraced religious publications suited to the circumstances of the people, of which 16,000 copies were printed. The New Testament and Psalms were translated into Indo-Portuguese by Messrs. Fox, Armour, and Newstead; and subsequently the Old Testament, as far as Judges, and the Psalms, was translated by Mr. Clough, Mr. Anthonisz, and others. A Pali version of the New Testament had been commenced by Mr. Tolfrey which was completed under the superintendence of Mr. Clough, in the Burman character.

In 1821, Messrs. Lambrick, Browning, Mayor, and Ward of the Church mission, formally objected to Mr. Tolfrey's version as being generally unintelligible; and many meetings

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were held between themselves and the Board of Translators to see if some plan could not be devised, upon a basis on which both parties could agree, and so have one standard translation. But when it was found that this was not possible, a translation upon the principles advocated by the Church missionaries, was printed at the Cotta press, at the expence of the Bible Society, and both translations were kept on sale at the Auxiliary's store. The Church missionaries objected to the use of certain honorifics in connexion with the name of God, and advocated the use of the pronoun "to," even in addressing the Supreme Being. There was the plea of greater simplicity, for which much that is merely conventional ought to be sacrificed; but the use of the word "to" would be regarded as a great offence in common conversation, if used by one person towards another. When differences of opinion occur between men equally sincere, and equally competent to form a right conclusion, they are calculated to humble us, by teaching us the fallibility of human judgment; but they are not an unmitigated evil, and, as in the present instance, the two parties may learn something of importance from each other. In 1825, a new translation of the whole Scriptures was commenced, in a much simpler style than the former version, which was printed in one volume. In May, 1853, the result that had been considered to be hopeless was effected, and a Revision Committee, consisting of the representatives of all parties, was formed, and a revised version was immediately commenced, which is the one now in circulation. The diversity of translations is most perplexing to the native mind, and the discrepances that are presented do not escape the notice of the Buddhists. It would be a circumstance much to be regretted if anything were to arise that would interfere with the present harmony of operation.

The instances in which the Singhalese have manifested an interest in the word of God, and a readiness to receive its instructions, and in which they have been cheered by its promises, are numerous, but we must content ourselves with the record of only a few examples. It has been the custom to give a copy of the Bible to every newly-married couple able to read. At Wellewatta, the conveyance in which a party were to return after the ceremony was inconveniently crowded, and it was proposed that the bridegroom should part with his Bible for a time, that he might be more comfortable; but rather than do this, he offered to enter another conveyance, where he could still retain his treasure. He would rather be parted from his bride than from his Bible. The late Mr. Parys thus writes, in 1859, from Pantura; "I have been often cheered in visiting the sick, to find the Bible not only in their cottages,

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but in their hands; and the sick either reading it themselves or getting some one else to read it to them. I have often heard the sick, pointing to the Bible, exclaim: 'This covenant is sure and true, it is sealed with the blood of Christ, and its promises are cheering and delightful. My prospects are bright, and I hope to receive the crown of righteousness which the Lord, the righteous Judge, has promised to them that believe. O for more of God's Holy Spirit to enable me to be faithful unto death.' On some occasions, the sick, referring with much real sorrow to the fact that their friends had done all they could to induce them to get devil ceremonies performed, have spoken in such words as these, 'Oh! Sir, who that knows the Bible to be a Divine Revelation, and has a copy of it in his hand, will be willing to kill his soul in order to prolong a miserable existence here.' This they have said, under the supposition that it is possible for the enemy of souls to exert his influence when such ceremonies are performed. But most of them have added, 'We know the contrary, we know the devil can have no authority to prolong our existence in this world if he be even willing to do it.' I, some time ago, lost two of our Church members by death, and they both grasped their Bibles up to the time they could hold them, saying, 'There are many who love the world and the things of the world around us, and should they suddenly get a copy of the last will of some rich relative, whereby they can obtain possession of large estates, will they not read it with delight, and will they not endeavour to understand it well? But what are the estates and riches of the world, in comparison with what we are about to inherit?' One of them pointed to John iii. 16. and said, 'God so loved the world. Oh how precious are these words to my soul!' here he paused to observe the greatness of that love: 'The inspired penman,' continued he, 'could not set boundaries to it, and therefore said, God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.' He paused again, looked up to heaven, and with a thankful heart added, 'I believe this; this is my stay and my support.' The other, a day or two previous to her death, meditated long on the words of St. Paul, 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners,' and said, 'O what comfort do these words impart: I am a sinner, but Jesus Christ has died to save me. I stand, on mercy's ground. Christ is precious to my soul. I feel my sins forgiven and that God is my reconciled Father. I have long loved the Bible, and read it with pleasure and profit; I feel, greatly feel, the power of its promises

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now. I am indeed at a loss for words to describe how it fills my soul with comfort, and sustains me on the present occasion." These are precious testimonies to the saving and uplifting power of divine truth; and yet there are men, many, with not a tithe of the light received by these simple and unlettered natives, who would persuade themselves and others that among the supposed conversions in this island there are not any that are real; that all, all, are "shams." The worst wish we have towards these doubters is, that God may change their hearts, and prepare them to die with equal confidence and triumph.

Reserving for the Appendix a list of the tracts written by Wesleyan Missionaries, we may here notice, that for the Colombo Auxiliary and other Tract Societies a large amount of work has been executed at the mission press. Until recently, the natives seldom refused to receive a tract, when they were able to read, and many thousands have been distributed. In some instances, the good that they have done is known; but from a peculiarity in the character of the Singhalese, who are slow in deciding, and timed and distrustful, the result of the unfavourable circumstances in which they have been placed for many generations, there are not many cases recorded in which the perusal of a tract has at once convinced individuals that they are wrong, and led them to ask, in alarm, what they must to do to receive the forgiveness of sin; but the instances are innumerable in which these publications have been the means of imparting instruction and guidance, deciding the doubts of enquirers, and of confirming the members of the church in the faith of God. At the Jubilee of the Tract Society, in 1849, it was calculated that 315,000 tracts had been published in the Singhalese districts, in addition to about three millions printed by the Jaffna Society. The paper on which nearly all the Singhalese tracts have been printed has been gratuitously presented by the Tract Society, in England; a Society that for the catholicity of its spirit and the extent of its gifts, deserves the support of the whole Christian world. One of the Wesleyan missionaries, on leaving the island, thus refers to this noble instruction. "If I have been rendered useful to the people of this island, during my residence of twenty years amongst them, a great part of the moral power I have exerted has been given to me, under God, by the Tract Society. By the means it has placed within my reach, I have been enabled to address, on matters relating to their soul's salvation, many thousands of Singhalese, who otherwise could have derived no benefit from my missionary labours; and I trust that in the great day it will be seen that the good seed I

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have scattered has not all been destroyed by the enemy, but that a large portion has brought forth fruit unto the Lord. The Tract Society has ever had a large share of my affections; but, on taking a farewell retrospect of my labours, it seems as if I had not loved it half enough."

An incident that occurred at Pantura many years ago may be noticed, though the result was not satisfactory to the extent that could be wished. A man was condemned to death for murder, the first who had been executed in that district since the island came into the hands of the English. He was visited by Mr. McKenny, who found that he was not without a knowledge of the Saviour; and when asked where he had obtained it, he said that it was from a little book, which he produced. It proved to be a tract in Singhalese that Mr. Newstead had published, "The History of the Cross." This tract had been given him when in gaol, and he kept it carefully in a handkerchief, tied round his waist. It was hoped that he would open his mind, and make confession of his sin; but though ready to acknowledge that he was a sinner, he denied that he was guilty of the crime for which he was to die. When at the drop, he was asked by a Buddhist something about the bana, but he said it was not in that he trusted. He conducted himself with great firmness, taking leave in a formal manner of his relatives and friends; and to his cousin he said, giving him the tract, "I have nothing to give you but this little book. However, it is of great value; from it, I have learnt the way of salvation, and now I am going to glory!"

The Colombo Auxiliary Tract Society was never conducted with the spirit required by the circumstances of the island, though many of its publications were valuable, and their circulation was an unspeakable benefit to the people. There were times of revival, as in the days of Mr. Daniel; but they were fitful, and possessed no element of permanency. In 1847, the Kandy Religious Tract Society was commenced, and about that time Mr. Murdoch, who had previously been the head master of the government school in Kandy, gave himself up to the work of a literary evangelist, relinquishing for it a lucrative situation. The Kandy Religious Tract Society, in 1849, became the Singhalese Religious Tract Society, in order that it might enlarge the sphere of its labours, as the Colombo Auxiliary had died out. In 1853 its receipts were upwards of £700, including £68 for the sale of publications. After publishing its eleventh report, this Society was succeeded by the Christian Vernacular Education Society, at which time it had published 124 tracts for adults, 4 in Indo Portuguese, 19 hand-bills, 108 tracts for children, 20 school-books, 6 maps,

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and several volumes, including Barth's Church History, Barnes's Notes on Matthew and Mark, and James's Anxious Enquirer, in Singhalese.

The Christian Vernacular Education Society was established in 1858, as a memorial of the mutiny; the primary objects of which are, "the training of teachers for vernacular schools, and the supply of school books and other useful publications." The local Report for 1816 is called the "First Report of the Ceylon Branch of the Christian Vernacular Education Society; including the Operations formerly carried on by the Singhalese Religious Tract Society." The printing, in the year ending May 1, 1864, included 34,000 school books, 3,000 books, 45,000 periodicals, and 64,000 tracts, containing 2,299,220 pages. The total number of publications printed since the formation of the Society amounts to 477,775, containing 9,204,450 pages. Including the issues of the Singhalese Tract Society, 2,016,239 publications, containing 43,542,874 pages, have been printed, which gives a publication of 20 pages to every man, woman, and child, in Ceylon. There is an annual examination of school teachers, male and female, to whom rewards are given from its funds, according to the ability with which they have answered questions on certain subjects. There are two periodicals, the Treasure of Ceylon and the Children's Lamp. Of a sheet almanac 3,600 copies were sold during the year. A depot has been opened in Colombo, in which the Tract Society's books are sold at English prices, Tamil and Singhalese tracts at a low rate, and Bibles are kept on Sale in various languages. The total sales of the Society, in the year 1863-64, amounted to £226. Mr. Nicholson is the local secretary.

This society owes its vigour and efficiency to Mr. Murdoch. When he first entered upon his present course of usefulness, comparatively little was doing, or had been done, to furnish Ceylon with a healthy and instructive literature. The effect of his interference was like that of the monsoon rain, after a long season of cloudless skies and scorching winds. Nor is it Ceylon alone that has benefited by his labours. He has all India under his care; and this not as a nominal service merely, as he personally visits the principal stations in it. At one time of the year he is steaming into Galle, the most southern port of India, and at another crossing the Sutlege, and entering the Punjaub. In all available places he institutes Book Societies, or invigorates those already formed, or proposes plans whereby their resources and usefulness are increased tenfold. We know of no man, in all its history, to whom India is more indebted for varied and valuable service. He travels in the simplest manner, receives no remuneration from the Society, and carries

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out all his plans noiselessly, and without pretence. His movements are like the working of a piece of powerful machinery, that is perfectly adjusted in all its parts. His friends would sometimes be almost tried by his reticence, did they not remember that all the mightiest of the motive powers in operation around them are still, and in themselves unperceived. Long may his health and life be spared, and the grace continued to him to print "among the Gentiles the unsearchable riches of Christ."

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30. *The Buddhist Controversy.*

This began as soon as the mission began, but it was long before the priests were convinced that it was the intention of the missionaries to destroy Buddhism and place Christianity in its stead. They would have been willing to enter into an alliance with the servants of God, and would have had no hesitation in worshipping Jesus Christ, if they would have worshipped Buddha. According to their ideas, Jesus Christ was a good man, as Buddha was a good man; and if Buddha was only regarded as the best, what should hinder the formation of a compact between the two systems, that would have brought the whole of the Singhalese people under one religious rule? But the priests began to find out, in time, that this was impossible, as the missionaries proclaimed that God had highly exalted the name of Christ, "and had given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

At an early period of the mission there were many contests between individual Christians and individual Buddhists, but the priests generally did not take the alarm until the year 1826. They seemed to take very little notice, even when some of their most learned and respectable adherents forsook their ranks. At that time a number of slips were printed, and distributed among the pilgrims on their way to the festival at Kalány. The first of these papers was entitled, "Important information," and contained the passage, "We know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth (as there be gods many, and lords many). But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." 1 Cor. viii. 4. The second

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was entitled, "Good news," and contained the passage, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16. The third was entitled, "Divine instruction," and contained the passage; "There is one God, and one Mediator between God and man, the man Christ Jesus; who gave himself a ransom for all," 1 Tim. ii. 3. There were several others, such as, "An important enquiry," and "Advice from a Christian friend." Connected with the first four papers there was a fact of some interest and importance. The teacher of the Nágalgam school was taking an evening walk on the road to Kalány, towards the Bridge of Boats, which is the principal thoroughfare of the many thousands who visit the far-famed temple at that place, when he saw the four papers affixed to a tree, under which four parodies were written. The titles were the same as the originals, but the parody on the first passage was as follows: "We know that there is NO GOD who is the giver of all good, and who lives for ever, existing in time past, present, and to come; and that none but Buddha is the creator and donor of all sorrow-destroying tranquillity." The second ran thus: "The present Buddha, before he attained to Buddhaship, so much (or so infinitely) pitied Máraya, and all beings, in every world, that, resolving to become Buddha, he came down from heaven, and though on approaching the seat of Buddhaship, his design was opposed by the déwa Máraya, with his host, yet, having conquered, and put him to flight, he became supreme Buddha, in order that all that believe on him should not perish, but obtain the happiness of nirwána." The third was thus: "He who delights in the glorious sermons of the all-wise Buddha, more divine than the gods, who receives no false doctrine, and who perseveres in the performance of the ten meritorious actions, shall obtain divine and human enjoyments, with all other eternal blessings." And the fourth was as follows: "What is the difference between the true believer, and the believer in the false religion? The believer in the false religion credits the following falsehoods, namely, that there are no former births, and that after we pass by death from this world there will be no future births, and that all who have died, and been laid in their graves, shall rise at once, at a certain appointed time, all going to one heaven or to one hell, will there endure everlasting misery or enjoy eternal happiness, and that afterwards this world will have no existence. But the true believer confides in the declaration of the all-wise Buddha, and believes that, as he is taught, all men will receive that kind and degree of suffering and enjoyment, which agrees with the merit or

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demerit of their conduct." The native christians were much alarmed, as opposition was then a strange thing to them, and they were earnest in requesting that a complaint should be made to the governor about the daring conduct of the priests; but Mr. Clough told them that he knew of a much better plan than that, and instantly drew up a paper, entitled "Reasons why I am not a Buddhist." This was printed in the form of a posting bill, and put up in a conspicuous place, where it was read by great numbers, and caused no little excitement. The priests now, in their turn, appealed to the governor, but, of course, in vain; and they were unable to prove their principal accusation, that one of the obnoxious bills had been posted against a private house.

About the same time, a native of a certain village, was very urgent with Mr. Clough that he would establish a school for the purpose of instructing "the poor heathens and devil worshippers," and said, "Sir, our villages are full of devil worshippers and heathens. All this must be conquered by the gospel; but, Sir, no victory can be gained until war has been declared and begun. Victory is the result of war; and we wish you, Sir, to bring the gospel to us to make war with heathenism and devil worship." To test the sincerity of this anti-heathen, he was requested to read the bill that had been recently issued. As he read on, his countenance changed, and when his trembling and vexation would allow him to speak, he said, with a ghastly countenance, "Oh, Sir! how could you say such things of Buddha and his religion?" When asked if anything there written was untrue, he replied, "Oh, Sir! Buddhism is an excellent religion!" and then walked away, without saying anything more about the heathenism of his neighbours.

About two years afterwards, the influence of the schools began to excite a degree of secret jealousy, and in many instances an avowed opposition, on the part of the priests. They had hitherto continued, as a body, to be indifferent spectators of the labours of the missionaries, from the undoubted confidence they reposed in the stability of their own religion, and a proportionate disbelief in the power of christianity to assail it with any degree of success. They apprehended no danger to buddhism from the spread of christianity. This fact struck the earlier missionaries as an anomaly in the history of the church, and as something unaccountable; and they began to think that the priests would slumber on, until awoke by the falling upon their heads of the edifice in which they trusted. But this idea was now set aside, as they had for some time manifested a disposition to dispute, step by step, the progress of the gospel. This was regarded as an encouraging

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sign, as it was believed that it arose for their having gained a better acquaintance with the true character of the Scriptures, which had led them to see that their tendency was to destroy entirely every other system; and from their having become convinced that unless vigorous efforts were put forth to oppose the work of the missionaries, they would soon have to carry the alms bowl without the receiving of any alms. The circulation of the word of God in the towns, villages, hamlets, and cottages of the people, was telling upon the native mind. The doctrines of christianity had become subjects of public discussion. A moral manliness and strength of mind had been imparted to the rising generation, which confounded the supporters of heathenism; and what was still worse, "the rice-boilers," as they called the women, were daring to express opinions on religion contrary to the dharmma. The priests wrote a number of tracts, which were circulated among their own friends; and in some places, as at Kalubôwilla, schools were established to draw away the children from the influence of Christian instruction.

These statements are corroborated by Mr. Clough, who, writing in the year 1828, says: "We have every reason to believe that the circulation of the sacred scriptures, connected with the instruction imparted in the chapels and schools, has been attended with great good. In the earlier period of the mission, of course little was known either of the nature or the exalted tendency of the book called the bible, among the heathen population. Hence the priests entertained no serious apprehension respecting its distribution among the people. Buddhism was looked upon by them as a fortress altogether invulnerable to any power brought against it, and in this sentiment they were strongly fortified by having the prejudices and the conclusions of the people with them. It required some time, and indeed not a little, to bring the word of God to bear on this stronghold. But we have now the satisfaction to see that such has been the case. The word of God has had free course, to a certain extent, among them. Its plain, simple, and yet irresistible principles, have been in some degree developed. Its effects have been partly seen, but much more extensively calculated upon, by the discerning and reflecting heathen; so that in Colombo and the country around a considerable struggle has commenced. The priesthood has been roused, and a ferment excited that we are not backward to suppress, knowing as we do how such a contest must end. It has excited enquiry on all hands after the bible, and Providence seems working on the minds of those who have it in their power and charge to provide the word of the bread of life, in an abundant degree, equal to

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all the demands that are thus elicited. Thus we can see how varied agencies are in active operation, apparently with little or no connexion one with another, yet all tending to one happy end, namely, the sowing the seed of the word of life over this moral and spiritual waste; and already we are encouraged by the reflection that it has taken root, is springing up, and promises a glorious harvest."

From this time, the missionaries set themselves more seriously to the task of confuting Buddhism; and for this purpose they began more closely to study its doctrines, as revealed in its sacred books or the authoritative writings of its priests. Mr. Gogerly, through a period of years, was seen poring over the ola leaf, with some learned priest at his side, whom he puzzled by the intricacy of the questions he asked, or the doubts that he threw out relative to some point that had never been disputed, but which, when passing through his penetrating mind, seemed to assume an entirely new aspect. These questions were put, and doubts expressed, not for the purpose of exposing religious error, but to find out what were the real teachings of the system, as to its principal speculations and tenets. The priests were flattered rather than otherwise by the interest he took in their literature, and were ready to render him all the assistance he required. When he first propounded his discoveries relative to personal identity, moral retribution, and the non-existence or non-continuance of the same agent after death, he was assailed by nearly every Pali scholar in the island, and his conclusions were denied in toto. But he calmly defended his position by numerous quotations from their most authoritative writings; and the grand spectacle was presented of a student from the west, alone and unaided, taking the professors of the most transcendental of all systems, into the midst of its deepest mysteries, and explaining them with a clearness and force that had not been seen for ages, and revealing to its most profound investigators and most learned expositors, that they were utterly wrong in their estimate of some of its most essential principles, until there was not a priest of any note in the island who denied the conclusions to which he had come. Still, all this was only the play of the intellectual combatant, and seemed to lead to no practical result. Even Mr. Gogerly's own friends had doubts as to the propriety of the course he was pursuing; but when urged to do something more serious and definite, his only reply was, "Not yet;" and they began to fear that the right time never would come. In August, 1838, he began a series of articles in the Friend, which are the most valuable expositions of Buddhism that have ever been published in any western language. They are

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not controversial but exegetical, and some of them consist in a great measure of translation. In the Journal of the Ceylon Branch of the Royal Asiatic Society, there are a number of papers on kindred subjects. These might not have any great bearing on the controversy with the priests, as they were in the English language; but it would be unfair to the memory of this great man to pass them by without notice.

In the mean time, minor controversialists were incessantly carrying on assaults that were intended to sap the outworks of Buddhism, so that its defenders had no rest. In 1845, Mr. Paul Rodrigo, then a catechist at Amblamgoda, put forth one hundred questions against the system, to which he afterwards added a hundred more. He also visited several of the temples, and addressed the priests, who sometimes listened to him with attention; but when that part of the country was visited by a priest from Bentotte, he stirred up the people, and threatened that the catechist should be beaten if he persisted in his attacks upon the religion of Buddha. These threats were unheeded. The questions were still proposed, the temples visited, and the day will declare the effect they had upon the native mind.

Somewhat later, Mr. Louis Wijasingha, then stationed at Dondra as a native minister, was brought into collision with the priest of Angahawatta, who attempted to deny that Buddha ever taught the extinction of both body and mind at death. Some young men, among whom was the teacher of the vernacular school at Dondra, requested that the passages in the sacred books asserting the doctrine that the priest denied might be written down for them, which was accordingly done. When these passages were shewn to the priest, he denied their validity, and said that Buddha taught that rûpa, the organised form, wédaná, sensation, sankháro, discrimination, or the reasoning powers, and sannyá, perception, are annihilated at death, but that winnyánan, consciousness, continues to exist, and forms part of the future being; and he further stated, that he had spoken to Mr. Gogerly upon the subject, who had been convinced of his error, and confessed that he was wrong. Mr. Wijasingha then wrote to him, requesting him to give from the sayings of Buddha the passages on which he founded his assertion of the non-destruction of the winnyánan; but he equivocated, and referred to passages in the Abhidharmma which he knew it would be difficult to procure.

In the year 1849, there was a rumour that Mr. Gogerly was about to break his long silence, and no little consternation was thereby caused among the priests. But when his work came out, it was only a pamphlet, and in outward appearance not much unlike many others that had preceded it. Its title,

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Kristiyáni Pragnyapti, or Christian Institutes, seemed to intimate that it was rather for the instruction of Christians than an attack on Budhism. But it was soon discovered that it was no common-place production, thrown off with a dash by a rapid thinker, to be easily refuted, and then to pass into oblivion for ever. Its importance is well seen in the fact, that there is now scarcely a single publication issued from the Buddhist press in which there is not some notice of it. It was here that he first brought prominently forward the discovery he had made previously, that the words of Buddha, when logically carried out, not only lead to the conclusion that there is no infinite, eternal, and self-existent Being in the universe, no being whatever who exists from everlasting to everlasting, but that there is nothing about man, except the abstract merit or demerit of his actions, that will continue to exist after the breaking up at death of the elements of which he is composed. The Tathágata does not say, in so many words, that there is no God; but he lays down premises, and enters upon arguments, that, if true, render the existence of an almighty God and eternal Creator an impossibility. There is no evidence that the theistic idea ever entered into his mind. There is no position in his system in which God can be placed; it includes all existences, but is complete without either a Creator or a soul. All acts that in other systems are referred to divinity or to a thinking unity are here referred to something else.

Not long before his death, Mr. Gogerly began to publish his work in English. It was entitled "The Evidences and Doctrines of the Christian Religion; in three Parts. Part. I. On Buddhism. It consists of five chapters. 1. Concerning Buddha being sarwagnyá, or omniscient. Three instances are cited which disprove the possession of this attribute. 2. On the sakwala. The sakwala is the mundane system. On this subject, the teachings of Buddhism are wild and full of errors. 3. Of eclipses. According to Buddha, they are caused by the monster Ráhu, who at these times swallows the sun and moon. 4. Of karmmaya and karmma balaya. Karmma is the moral quality of an action, whether it be good or bad or neither, and it is from this principle that all sentient beings result, and by which their circumstances are controlled. 5. Of the existence of a soul in man, and of personal identity. 6. Of the existence of a Creator. This part extends to 73 pages, 12mo. The other parts of the English version are only in manuscript. Part the Second has three chapters. 1. Of God. 2. Man is a moral agent. 3. The rule which determines the quality of actions must be matter of revelation from God. Part the Third proves that the Holy Scriptures of the Old and New Testament

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contain a revelation of God's will to man. The arguments are condensed into the smallest possible compass, but yet are stated with all clearness. The mere student of Buddhism will regret that the work is not larger; but in its brevity is seen the wisdom of the author. Had it been more extended, it would have been comparatively powerless and ineffective, as its length would have deterred the great mass of native readers from trying to understand it. Here we have all the arguments needed to disprove certain positions that are declared to have been laid down by Buddha; and to have said more would only have been to slay the slain. Now, any mind that can think at all, can understand the statements that are here given from the native books; and any mind that can reason at all, can see that they are false, or founded on error. The true nature of Buddhism, the difficulties that have to be encountered when it is assailed, were only imperfectly known before the first publication of this work. The mitry vastness of the dharmma, and the transcendental character of many of its doctrines, give to it a seeming importance that it does not possess in reality. This indefiniteness renders it difficult for the missionary to assail it successfully with the ordinary weapons of controversy, and gives to it another advantage, in enabling it to assume almost any form to suit a present purpose.

The priests asserted that Mr. Gogerly had misquoted the Pali, and had mistranslated it into Singhalese, but when asked for the proof, they could only point out that in one place there was the omission of the word gnyánan. This was evidently a clerical mistake, as the equivalent word appeared in the Singhalese; but the priests made the most of the omission, and tried thereby to throw suspicion on the whole work. The people were greatly excited in many places, from the supposition that the statements made in relation to their doctrines, were a wilful misrepresentation. At Cotta they assembled in considerable numbers, and demanded of the resident missionary, Mr. Haslam, that he should verify the quotations made in the Pragnyapti from their own Pali books. A day was appointed for this purpose, when Mr. Gogerly himself was present, with his pundit and his ola books. The priests, though expected, did not make their appearance. The pundit, Batuwantudáwa, was requested to read the quotations aloud, which he did; and he was then requested to say whether they had been correctly rendered, or not, and he said that they had. The people were satisfied with the explanations thus given. By some of the most learned priests tracts were written, and circulated in manuscript. One tract was written on the same plan as the Pragnyapti, using arguments that were regarded as similar, in

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favour of Buddhism. It is supposed to be written by the priest of Bentotte, and extends to about 50 pages; but it was never printed, and is not, so far as is known, in the possession of any Christian. But this was too slow a process to be satisfactory, and accordingly two presses were purchased, one of which was set up at Galle, and the other at Cotanchina, near Colombo. The priests instituted a Society for the Propagation of Buddhism, towards the support of which a native headman, a nilama of the interior, gave £100, and a like sum has since been received from the king of Siam for the same purpose. The press at Kotanchina is under the management of the priest Migættuwatta, who, it is said, was at one time urgent, both with the government and the bishop, to give him some place of respectability and emolument, on the promise of which he would profess christianity. He knows a little English, and is a shrewd, but not a learned man. A little time before Mr. Gogerly's death, he commenced a series of lectures, in a bana-maduwa, or preaching hall, near his own residence, which were sometimes attended by nearly a thousand people. At first they were not public; but the place, time, and subject of each lecture were afterwards made known, and all were requested to attend. They were given weekly, and once a month there was a special address. From his press a serial was published, called the Durlabdi-winódaniya, or, the Destroyer of Heresy.

The arguments in this, and the other works we shall have to notice, are taken principally from the infidel publications of Europe; and the arithmetical bishop of Natal is regarded as a great accession to their cause. But the amenities of controversy are unknown to them; the vocabulary of the Singhalese, when used by a heathen, seems to be rich in words of blackness and bitterness; and in European literature, no one ever uses towards an opponent such expressions as the priests have dared to utter against the ever-living and all-holy God. It would seem as if their wrath, not permitted to shew itself for so many ages, now that it is allowed to vent itself without control, could not be contented with any ordinary mode of manifestation, but must exhibit all that man's wicked heart would prompt him to do or say, when he has succeeded in casting away the restraints of divine grace, that are possessed even by the heathen. The prayer of the great martyr is our cry, "Lord lay not this sin to their charge!" for if the hour of retribution comes before the hour of repentance, the "vengeance" and "wrath" that they gainsay and ridicule will prove to be a terrible reality.

The press at Galle is said to be under the management of the priest Bulatgama, a man of considerable influence and

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tact, whose temple is near the office. The serial he has published is called the Sudarshana, or the True Light. It has extended to 12 parts, the last of which was published about six months ago. It was chiefly intended to show that Mr. Gogerly was wrong; his reasoning inconclusive, and his Pali incorrect; but nothing was said that affected one single argument of the Pragnyapti. This was succeeded by the Sumati-sangrahaya, or the Orthodox Miscellany, of a similar character, which is circulated gratuitously. The second number has appeared. From the same press has been issued the Bowddhawáksáraya, or Essence of a Buddhist's Speech, a pamphlet of 24 pages; and also the Agama Parikshâwa, or Review of Religions.

In the Pragnyapti, Mr. Gogerly, when questioning the omniscience of Buddha, refers to the following circumstance. After Gótama had attained to the Buddhaship, he thus reflected, "It is not proper for me to declare the truths, a knowledge of which I have with difficulty attained; for others, influenced by lust and anger, will not understand me." Then the Maha Brahma Sahampati, who perceived his thoughts, went to him instantaneously, and saying that the world would be destroyed if he persisted in his resolution, told him that there were those who could understand his doctrine, if he would preach it. But Buddha repeated his former thoughts and conclusions. A second time, the request was presented, but without success. A third time it was repeated, and by the silence of Buddha, Sahampati knew that he had gained his point. In the Pragnyapti it is argued that the reply of Buddha must have proceeded from ignorance, or that his words were vain and misleading; and that if he were omniscient, he could not have changed his resolution on account of the information communicated by a déwa of limited knowledge. The priests stoutly maintain that no such passage is to be found in the Maha-waga, whence it was said to have been taken. They acknowledge that Buddha formed, for a moment, the resolution attributed to him, and that Sahampati made to him the request; but they deny that it was repeated.

A letter was written by the priest Réwata to the late Mr. Gunasékara, of the Church mission, repeating the charge against Mr. Gogerly of having made mistakes in his Pali quotations, which letter was printed in one of the Buddhist serials. In the Banner of Truth, a monthly periodical edited by Mr. David de Silva, with express reference to Buddhism, it was stated that there were errors in Réwata's letter, and a day was mentioned, the 11th of April, when they would be publicly exposed. Meanwhile, the Buddhists appointed a prior day,

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March the 25th, when they would be ready to prove that the quotation said to be made from the Maha-waga was not in that book, and asserting that in no Buddhist work of authority was there anything about the alleged assertion of Buddha, or the thrice-repeated request of Sahampati. On the day appointed by the priests Mr. de Silva went down to Galle to meet them. There were about a hundred priests assembled, among whom were Sumangala, Bulatgama, Hikkaduwa, Weligama, Wéragoda, Piyaratana, and Kahawé, with a crowd of their followers. The ex-priest Batuwantudáwa was also present. In the preparation of the last edition of the Pragnyapti, he had assisted Mr. Gogerly, and corrected the work to the 12th page, after which he was dismissed, as he refused to do what was required of him, on the ground that it would be to the injury of his own religion. He now came forward to declare that the pages he had been paid to correct, contained many errors, both as to the Text and the Commentary. A copy of the Maha-waga was produced by Mr. de Silva, that had been obtained from the Ratgama temple, in which the disputed passage did not appear; but it was pointed out to the assembled priests that the page containing the narrative was written in different characters to the rest of the book, and the letters towards the end were far from each other, to make the last line tally with the first line of the next page. The original copy in the possession of Mr. Gogerly, whence the passage had been taken as it was inserted in the Pragnyapti, was shewn to the priests; but they said that it is not grammatical, and that, therefore, it must be an interpolation. They had here more ground for their objection; but if the passage is a spurious addition, when did it commence, and how has it become ramified so extensively as we shall presently have to notice? They said that they were prepared to exhibit fourteen other copies in which the passage does not appear. A native writer, on the Christian side, in the Literary Association Magazine for May, 1863,* says, "We are quite satisfied that the passage is spurious, and that it is a very late and stupid interpolation." As to the stupidity we say nothing; but if we may judge from the writings of other Buddhist nations, it appears to be as old as the legend itself. In the "Histoire du Bouddha Sakya Mouni" translated from the Tibetan by Ph.-Ed. Foucaux, the contents of the twenty-fifth chapter are given as follows: "*The Exhortation.*

* "The Buddhist Controversy." The article, though not without faults, and some mistakes, reflects great credit upon the writer for his remarkable insight into the power of English words and for his extensive information.

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Buddha asks himself whether he ought to teach his law, as it is so profound that he may fatigue himself in vain to make it comprehended. The gods, perceiving his hesitation, beseech him to teach the law. For three times the gods essay in vain to prevail on Buddha to preach his doctrines At last, touched by pity for the world, he consents to teach the law. The delight of the gods. Buddha announces that he would preach it at Benares." Saint-Hilaire, in "La Bouddha et sa Religion," gives the resolution of Buddha, in nearly the same terms. "Trois fois le Buddha fut sur le point de succomber à cette faiblesse." "Three times Buddha was on the point of giving way to this weakness." This passage is taken from the Lalita-vistara, which professor Wilson places about a century and a half after the Christian era, and says; "The circumstances of Buddha's life, as told in the Lalita-vistara, have furnished all the Buddhist nations with their traditions." This work is not known in Ceylon.

As the meeting at the Galle printing-office led to no satisfactory result, on the 25th of July another meeting was called in the bungaloe on the Galle Face, Colombo, this being neutral ground; and the priests were requested to be present at it, and substantiate their charges against the correctness of the Pragnyapti. No priest came; but Mr. David de Silva, in a speech that occupied nearly two hours in the delivery, addressed the persons assembled, among whom were laymen of nearly all the faiths in the island. Among other proofs of the genuineness of the passages quoted by Mr. Gogerly, he referred to the Mahapadána-sútra, in the Dígha-nikáya, where the order of the seven last Buddhas is given, and in each instance it is stated that the request was made three times. This sútra is said to have been repeated to Buddha by the déwas of the five highest heavens, and by him afterwards delivered to the priests. In this one sútra there are no fewer than forty-nine instances in which the request of Sahampati is said to have been repeated three times. Further evidences of the same statement were given from the Commentary of Buddhaghósa. Another charge of the priests was, that Mr. Gogerly had used the past tense instead of the present, namati, when speaking of Buddha's resolution. This charge also was proved to be without any foundation. From these facts may be seen the great difficulty under which the missionaries lie, in personal controversy with men who will repeat the most palpable falsehoods, with the calmest effrontery. In this instance, the assertion that we have no proof that the request of Sahampati is said to have been made to Buddha three times, is something like maintaining that there is no work in existence asserting that in Macbeth

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there is anything about three witches, "posters of the sea and land."

Soon after the commencement of the lectures by Migættuwatta, a counter series was begun on the part of the Christians, in which Mr. David de Silva, Mr. Paul Rodrigo, and Mr. John Pereira took part. They delivered their lectures in the Colombo Pettah chapel, at Colpetty, Wellewatta, Morotto, and other places. At first they were attended by crowds, but the interest did not long continue. Other lectures were given by Mr. Jayasingha, and the catechists of the Church Mission, at which Mr. Jones was frequently present, and by an address confirmed the words of the native speaker. The faith of the Christians was strengthened by these exercises, and some were preserved from error, who would otherwise have gone astray. In addition to the Banner of Truth, a number of other publications have appeared from the Christian press, by various Church and Wesleyan Missionaries; and a work called the Wiswapriya did good service to the cause of truth, but in a style too caustic to please the gentle Buddhists.

In addition to the serials and pamphlets we have enumerated, there are many others that have been published, with a similar design. The principal are Sárarttha Pradípikáwa, the Illustrator of Useful Knowledge, in eight numbers; Móha Wighátaniya, the Destroyer of Ignorance; Buddhánga Prakaranaya, the Elements of Buddhism; Samyak Darsanaya, the True Light; Awidyamána Drishtiya, Proofs that the sacred words of the Christians are false; and Kristiyáni Wáda Marddanaya, the Settler of Christian Controversies. An idea may be formed of the subjects upon which they treat, if we give the heads of a few of the topics contained in the two last publications we have received: 1. The five modes of existence into which sentient beings enter after death. 2. The doctrine of the bible that the spirit, without the five elements of sentient being, exists in some place in the air until the judgment, is an error. 3. The existence of prétas, or hobgoblins, is proved from a ghost story, published in England, in 1853. 4. Moses was a murderer, and no murderer can make a good religion. 5. The efforts of the author of Wiswapriya against Buddhism are like a man bringing a hoe and a basket, and digging here, and scattering earth there, saying that he is going to do away with the world. 6. Proofs that Buddha existed are seen in ancient writings and inscriptions now extant. 7. The bible cannot be true, because it is said in it, that things remain to this day that do not now exist, and the deaths of some men are mentioned in the books they are said to have themselves written. 8. The anger and wrath of the Lord are spoken of in the bible; and these are evil passions. 9. As Christ said of

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Judas, "It had been good for that man, if he had not been born," this proves that he believed in the doctrine of a former birth, for how could it have been good for Judas, if he did not exist? 10. The apocrypha asserts the doctrine of transmigration, and, therefore, the Protestants reject it. 11. Many children die in the womb; but how is this, if they had not previously sinned? 12. The position and punishment of Adam and Eve, the hardening of Pharaoh's heart, and the standing still of the sun, are either questionable acts or incredible. 13. There is an argument by Paley about a watch, but how does it apply to living existences? Does the watch grow and increase in size? Does it put forth teeth and hair? Do any new springs come into it? Do its springs increase in size? What has a thing made by the hand to do with a being formed in the womb by the power of karmma? Is not the being born, and does it not become a child, and increase to the stature of a man? Does the watch do anything like that?

There is a great difference in the spirit that is now manifested by the Buddhist writers. At first their blasphemies were ribald and most revolting; and scurrility was the staple of their productions. But in their later works they have kept within the bounds of decency to a greater extent, though still by no means courteous in their manner or refined in their words. The Buddhists are now issuing other works, such as school-books, legends, and ballads, that will do much more to perpetuate their system than their polemical publications. A first reading-book contains useful information on the power of letters, and scraps of grammar, and the examples of reading are all made to tell in favour of Buddhism.

The Society for the Propagation of Buddhism has been some time in existence. To assist it, subscriptions have been collected in the villages; and all the efforts now put forth by the Buddhists to uphold their system seem to be under its influence and control. Its supporters began their work in great earnest. Attempts were made to form branches in all the principal places along the coast, and it was hoped that before long the whole of the provinces professing Buddhism would be included in its net-work. The villages were grouped together, and formed into dharmma-sabhâwas, or religious associations. Halls were erected, in which meetings were held, generally on the Sabbath day, at which the sacred books were read, rules agreed upon, and names received. All belonging to them were pledged not to have any connection with the Christians, at their marriages or funerals; they were to be regarded as outcasts. It was resolved to send bana-readers throughout the country, who were to do all in their power to uphold the

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interests of Buddhism. An attempt was made to form courts for the settling of all differences among themselves, without having recourse to the civil power, by a revival of the ancient gam-sabháwa, or village court, an excellent institution, if rightly administered. At Attidiya and a few other places, the meetings are still kept up, and the power of association will no doubt strengthen heathenism in some instances; but beyond making the people more intensely bitter in their hatred of Christianity, for reasons that have no foundation in truth, the attempt to organize societies, and bring their adherents under discipline, will be attended with little practical result. The ferment of the old scorn, "enmity against God," is now working among the people like the surging of many waters. It is a mighty work to which the members of the church have to set themselves; and for its right accomplishment there will be required the greatest efforts they can put forth, not fitfully, but continuously; not carelessly, but with stratagems wise, and plans well matured. Nor must the loftiest intellects disdain to lend their aid, that those efforts may be successful, and speedily result in the overthrow of errors that have reigned for ages, and exercised their dominion over myriads of men. But the grand reliance must be upon Him whose right it is to govern, and who has promised that the victory shall be to his servants, however prolonged the contest, or powerful the enemy. This is the day-star of hope that animates the missionary when earth whispers that the contest is vainly carried on, and must end in ignominious defeat; for he knows that sooner shall heaven and earth pass away than one jot or tittle fail of all the glorious promises that the Father has spoken to the Son, and that the Son has declared to his disciples, before angels, principalities, and powers.

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31. *In Memoriam.*

It was my intention, so far as my poor spices and inferior skill would enable me, to have tried to embalm the memory of my departed brethren, and to have given a short sketch of the life and character of each; but as these Memorials have extended much further than I anticipated, I can do little more than mention their names, and present a mere fragment of what I had intended to be a more perfect delineation. Of the 27 Europeans who have laboured in South Ceylon, 11 have died, but only two in the island, Richard Stoup and Daniel John Gogerly, and one at Madras, William H. A. Dickson.

The first to be called to his reward was Richard Stoup, who

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was born at Boston, in Lincolnshire, and educated at the Grammar School of that town. After a residence in Ceylon of nearly six years, he died at Colombo, on the 5th of October, 1829, having previously suffered months of intense pain from indurated liver. His spirit took its flight from the room at the eastern end of the building that is now the printing office, and he was buried in St. Paul's graveyard, where the tower of the Dutch church throws its shadow on his grave at eventide. He was gentle in manner, a young man of deep piety, very laborious as a missionary, and much beloved.

In these Memorials, there are several extracts from the letters of William Buckly Fox, from which it will be seen that he was no ordinary man. Born at Saddleworth, in Yorkshire, he had strong intellectual powers, and by diligence and perseverance he acquired a large amount of general and scientific information. He excelled as a philologist, and is said to have had some knowledge of upwards of twenty languages. He was rather reserved in manner, but affectionately regarded by his more intimate friends. He was the author of several useful works, translated a number of hymns into Portuguese that are still great favourites, and assisted in the translation of the Singhalese and Portuguese scriptures. He died at Tiverton, Devon, in his 46th year, April 9, 1834.

We have recorded that George Erskine, who was a native of Ireland, and accompanied Dr. Coke, was stationed at Matura. After residing in Ceylon seven years, he was appointed in 1821, to New South Wales. When embarking at Colombo for Madras, he fell into the sea, but Mr. Clough, who had preceded him, seeing his position, descended towards the water, and holding on by the vessel with one hand, with the other seized his friend, and preserved him from his imminent peril, as he was unable to swim. He died on the 20th April, 1834, in the 53rd year of his age.

A man of genuine worth was John Callaway. He was a diligent student, and published several elementary works that did good service to the mission in its earlier years. He was fond of the quaint sayings in old English authors; and his reading was extensive, and in out-of-the-way paths. Had he possessed a more attractive manner when in the pulpit, he would have exercised a great influence, from his stores of research that were ready when wanted, the originality of his observations, and his accurate aquaintance with scriptural truth. He died in 1841, in his 48th year.

Affectionate and warm-hearted, a true Irishman in all the virtues for which the green isle is famed, was John McKenny. He was born at Coleraine, and was one of the men chosen for

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the missionary work by Dr. Coke. He was first stationed at the Cape of Good Hope, but as he was not allowed to exercise his ministry in that colony, he came forward to Ceylon. He was the means of the erection of several chapels in the island, and was for some time the Chairman of the District. In 1832, he was appointed to superintend the Wesleyan churches in Australia, and is said to have discharged the duties of this responsible office "zealously and efficiently." His trust in God may be learnt from the following extract of a letter, in which he gives an account of a storm in which the vessel in which he sailed was drifting to a lee shore, off the Australian coast: "It was, indeed, an awful night, and brought us all carefully to examine the ground on which we hoped for heaven, having eternity in view. It was now that we felt the exceeding preciousness of Jesus, our glorious Redeemer. Such was the state of things, from the violence of the ship's motion, and the sickness of most of the party, that we could not be together, but all were engaged in continued prayer in their own cabins; and we did not pray in vain, for about one o'clock, A. M. our kind captain came round our cabins, and said in a full voice, 'The wind has changed, and is blowing us off the land, so that all danger is over.' Those only who have been in our condition can enter into the exquisite nature of our feelings on hearing this announcement; an unutterable sensation filled our minds, on finding that the Lord had heard our prayers, and rescued us from destruction and death. Throughout the painful scene, I felt the most perfect presence of mind, and a power to realise the presence of God. In prayer I felt that I could lay hold on the divine promises." He died at Sydney, in the 58th year of his age, on the 30th of October, 1847.

Few missionaries have entered upon their work with higher aims than William H. A. Dickson, and few have exerted themselves as successfully under difficulties like those which he had to encounter. On his voyage out he caught a severe cold, and when he arrived in the island, it was feared by his colleagues that his career would be short, but it was seen that it would be brilliant. Had he possessed the strength of two strong men, he could scarcely have laboured to a greater extent; and the word labour is the right one to apply to his work, as whatever he did for God, he did it with his might. When listening to him, his congregations said, from his vivid eloquence, that they had realized one of the wishes of Augustine, as they had heard Paul preach. With all that the missionary requires, he was gifted; and he was as amiable as he was intelligent. After a residence in the island of less than

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five years, he removed to Madras, where he died, on the 18th of September, 1851, aged twenty-five. Not long before his death, he said, "I have unutterable longings to be in the place where I shall never sin, or see sin;" and a few hours before his dismissal he wrote thus to a friend in England; "I am deeply impressed with India as a field for missionary labour. My dying flesh seems to be re-animated at the prospect of the conversion of the people, and my dust shall rest in hope."

Next to the late lamented chairman, the man who has exercised the greatest influence upon the interests of the island, among the departed members of the mission, is Benjamin Clough. He was born at Bradford, in Yorkshire. The openness of his character, his warmth of heart, and his earnestness, won for him the esteem of Dr. Coke; and he became his most constant companion. There was a power in his words, and an energy in his manner, that commanded respect; few kinder hearts have beat in an earthly tabernacle; his conversation was full of interest; in his spirit there was a pleasant hilarity; and all he said gave evidence that he combined, in an eminent degree, solidity of judgment with vividness of imagination. A vessel in which he sailed from Colombo to Galle, in 1822, struck on a rock about five miles out from Gindura, and when the captain reached the Galle harbour, there were four feet of water in its hold, and it became a wreck. His literary pursuits and productions are spoken of elsewhere. In the early part of his missionary career, it is recorded that it grieved him that he could not preach a thousand sermons instead of one, and when he had held three or four services during the day, he sat down and wept because he could bear to preach no more. He long superintended the mission as its chairman with great fidelity and ability, mingling kindness with firmness and decision. He was seized by jungle fever when on an official visit to Jaffna, about the year 1837, soon after which he finally left Ceylon, and in 1853, April the 13th, he died suddenly, at Southwark, in the sixty-second year of his age. He had often expressed a wish thus to die.

Associated with Mr. Clough, in the first years of the mission, and his firm and affectionate friend, was William Martin Harvard. He was gentle towards all men, and a fine exemplification of the command, "be pitiful, be courteous." The history of the commencement of the mission was written by him, in a work that was received by the church with a thrill of welcome, as it is in itself a work of great interest, and was one of the first narratives of any length published on modern missions. It breathes throughout a spirit of lofty charity, and will be the source whence future historians of the mission will

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draw the fullest and most accurate accounts of its beginning and early progress. The Introduction to the work, giving details in relation to the island, is wonderfully correct, considering the time at which it was written. His health failed after he had been in Ceylon little more than five years. To his urbanity and courteous bearing the missionaries were indebted, in a great measure, for the kind reception they met with from the authorities at Bombay and in the island. He was subsequently President of the Canadian Conference; he had conferred upon him the degree of D. D.; and when he died in 1857, he was governor of the Richmond Theological Institution. His course as a minister is represented as being "lengthy, varied, and honorable."

The first chairman of the mission was James Lynch, from being the senior missionary after Dr. Coke's death. He belonged to a Romanist family in the north of Ireland. He had not the "gift of tongues," but he was rich in the possession of a "meek and quiet spirit." There is a passage that just describes his character: "In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." Around him there was ever an atmosphere that told of heaven. His words of reproof fell gently as the dew, yet they softened many hearts that had been sternly set against God; and in the higher ranks of life his meekness and simplicity were effectual in bringing many souls to Christ, when subtlety of argument or an assumption of mental superiority would have been exerted in vain. With his talent he gained ten. He went to Madras, in 1817, returned to Europe in 1825, and quietly fell asleep in Jesus, in 1858, at the mature age of eighty-three.

In the same year, another missionary from those who had laboured in Ceylon, William Bridgnell, was called away by God. His father was a Wesleyan minister, and he had many advantages therefrom in his youth. In his mental structure there were qualities of opposite tendency. With a diffidence almost morbid, and an unfeigned humility, there was often the maintenance of a lofty and unshrinking courage in circumstances in which other men would have failed. Eminently a man of prayer, his intercourse with God was marked by deep reverence; and yet holy confidence and filial love were an habitual possession of his heart. Upon some subjects his views were singular; but as to all the grand truths of revelation his faith was scriptural, and his doctrine sound. In the bosom of his family he was full of affection. Not much older than the

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writer, he was often his colleague. After much pleasant intercourse, through many years, and then distant separations, the two friends were permitted to meet in Edinburgh, and their last interview was in the chamber of death; when the expiring servant of Christ said, a short time before he crossed the river, "I have no rapture, no ecstacy; but perfect, unbroken peace." At midnight, April 19, 1858, his sufferings, which had been long and severe, were exchanged for the endless rest. He was then in the 58th year of his age.

Of the late General Superintendent of the mission we have a faithful account in the Minutes of Conference for last year, which is here inserted at length: "Daniel John Gogerly was born in London, in the year 1792. Convinced of sin and converted to God when a young man, he was remarked for the diligence with which he cultivated his own mind, and the zeal with which he sought the welfare of others. Having been requested by the Rev. Richard Watson to take charge of the mission-press in Ceylon, he arrived at Colombo in the year 1818. In 1823 he was accepted as a missionary, and fifteen years later he was appointed Chairman of the Singhalese District. By his sterling piety, sound judgment, and extensive learning, as well as by his intimate acquaintance with every part of the work, he was singularly well qualified for the office he was called to fill. In caring for all the churches, in training native agents, and in teaching and preaching from house to house, his perseverance never failed. His was a life-consecration: for he not only never returned to England, but never left Ceylon, except on two occasions when affliction compelled him to seek a temporary change. Though little known in his native land, he rendered services of incalculable value to the cause of Christianity in the east, and must be ranked with the most eminent missionaries of modern times. In the Singhalese, Indo-Portuguese, and English languages he preached with equal fluency and power. His ministry was richly evangelical. His English sermons were marked by clearness, comprehensiveness, and uncommon logical force; and the most distinguished men in the island listened to him with delight. His discourses in the native languages were models of missionary preaching. He took a leading part in the translation and printing of all the Singhalese versions of the Scriptures published on behalf of the British and Foreign Bible Society after his arrival in Ceylon. He was a consistent friend of scriptural education, and promoted the establishment of many excellent schools, both in connexion with our own Society and the Government School Commission, of which he was an influential member. Mr. Gogerly gained an accurate

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acquaintance with Buddhism. He had a profound knowledge of Pali, and of the voluminous works in that dialect, which contain the genuine teachings of that gigantic system of error; and, by the important publications he issued in Ceylon, he has greatly facilitated the labour of succeeding Missionaries in Buddhist lands. Careless of the fame he might have acquired as an orientalist, he published little that did not directly bear on his mission-work. His last days were spent in the revision of an important original work in Singhalese on the Institutes of Christianity. The first part he lived to publish; the second part was found ready for the press at the time of his death; and the third part, though in a less advanced state, may yet be given to the world. To the publications of that work are to be attributed the recent agitation among the Buddhists of Ceylon, and the determined efforts of the priests for the overthrow of the gospel. Mr. Gogerly was a man of simple manners and large heart. Occasionally abrupt in manner, and warm in debate, he was yet tender of the feelings of others, and quick to acknowledge an error. He was most loved where best known; and the native Ministers, most of whom he had introduced into the service of the Mission, looked up to him with affectionate, filial regard. During his last brief illness he was much engaged with his own heart and with God; he severely judged himself, but expressed, with humble confidence, his sole reliance on the death of Christ. After many unconscious hours he fell on sleep, September 6th, 1862, in the seventy-first year of his age, and the fortieth of his ministry."

I regret that I am not able to present any record of the missionaries' wives who have resided in the island. Among them have been women whose example would be an excellent model for their successors. Mrs. Fox died at Galle, in 1818; the first Mrs. Gogerly at Madras, in 1821; Mrs. Clough at Colpetty, in 1827; Mrs. Hume at the Colombo Pettah mission-house, in 1829; Mrs. McKenny at Galle, in 1832; and Mrs. Scott at Mutwal, Colombo, in 1859. These are all who have died in India; but the records of mortality at home enshrine other names of worth belonging to the sisters who have here exemplified the nobleness of the Christian woman.

Four of the ministers born in the island are now before the throne. John Anthonisz died at Colombo, on the 24th of July, 1845, aged 52. He was brought to a knowledge of God soon after the arrival of the first missionaries in 1814. He received his commission as a minister in 1819, when he was appointed to Matura. During his residence at Pantura, in 1825, there was great interest in the mission services among the natives, and on some occasions the congregations numbered 200 or 300

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persons, the majority of whom were women. In the following year he was appointed to Jaffna, under circumstances that were greatly honourable to his character. In 1834, his station was Colombo, and the Portuguese congregation in the Pettah chapel became larger than it had ever been at any previous period; but of this excitement he says himself: "I believe there is a little stir among the people in Colombo; I mean among the nominal Christians, but for how long? No sooner do the vanities of the world present themselves than they are again entangled in them, and lose the good impressions which they have received, and many have been such evidences of backslidings." In all places he had the affection of the people and the esteem of his European brethren, and his labours were greatly blessed of God in the conversion of souls. The most prominent feature in his character was that of energy. On one occasion he writes in his Journal, and there are many similar entries; "Held the prayer-meeting in the morning; at nine, preached at Mutwal; at twelve at Dehiwelle (eight miles from the former place); at four at the gaol; and at seven in the Pettah chapel, and afterwards administered the sacrament." There was great power in his public prayers. He was often employed as a peacemaker. At whatever time of the night he was called up to visit the dwellings of the sick, he promptly answered the call, without any of the moroseness that chills where it ought to cheer. There was about him a genuine simplicity, no pride, no pretence; and in the midst of the busiest engagements, no appearance of hurry. It was refreshing to see his open honest face, which seemed to say clearly, "Nothing mean dwells here." His death was sudden. Some time previously he had had to undergo a painful operation; but he was now in his usual health. On the 20th of July he wrote in his Journal; "Preached in the Fort; preached at Nagalgam (near the Bridge of Boats), and at Dam-street chapel in the evening." On the 24th of the same month he was found in a state of great depression. Not long afterwards he had a fit, and died, leaving a widow and eleven children to lament their loss.

There was an interval of seventeen years without a death among the native ministers; but on Good Friday, 1862, William Alexander Lalmon was called away. He was descended from a Swiss family, that had settled in the island. When the missionaries arrived in Galle, he was a young medical practitioner in the employ of government; and when their first service was held in the Dutch church, he assisted them by reading the responses to the Liturgy. He had previously been impressed in favour of religion, having met with a

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Wesleyan hymn-book, probably belonging to some soldier; but under a consciousness that he was living in a state of rebellion against God, he was afraid to read it. It was when assisting the missionaries in their first service, that the light and power came to his soul which led him to the cross of the Saviour. He acted for several months as the interpreter for the mission; and when he afterwards became a minister, he derived great benefit from this excercise in the preparation of his own sermons. The zeal of his first years never left him, so long as he had strength to warn sinners of their way, and entreat them to be reconciled to God. On the Sabbath he went into the streets, with his bible in his hand, and when he found any one ready to listen to him, he began to declare the counsel of God. He was the first minister raised up in India, who was accepted by the Wesleyan conference. This was in 1816. When stationed at Caltura, observing that not fewer than fifty persons were frequently in the ferry-boat, as it crossed and re-crossed the river, and was sometimes nearly 20 minutes on the way, he thought it would be a fine opportunity to preach to a congregation that could not escape from his voice; and in this manner many heard the word of life; in some instances not in vain. On one of these occasions, just before the present bridge was finished, a Buddhist priest said to him, "The work of creation is being much improved by the building of the bridge;" to which he answered, "Considering the merit of the Caltura people, I wonder a bridge never came there of itself."* The superstitions of the people were attacked, and he often saw them tear away their charms as he addressed them. He was frank and sanguine; and so unsuspicious that he was often imposed upon by those who were less honest than himself. It was seldom that he was without some inmate in his house, who had come to derive benefit from his medical skill; and he thought no labour too great, if he could relieve pain or impart health. In 1856, he retired from the more active duties of the ministry, but continued to spend his time in works of usefulness, until prevented by extreme weakness from following further his loved employ, and he died at Matura, aged 70 years.

At the beginning of the present year, Joseph Raynol Parys removed from Pantura to Galle, but in a little more than a month from his arrival, his work on earth ceased. He was born at Galle, on the 15th of August, 1808, and was of French descent. He was brought up as a Romanist. In his earlier

* The priests deny that there is any creation, and attribute all good events to merit, as in itself, an efficient cause. This must be remembered, to understand the nature of the priest's allusion, and the force of the reply.

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days he was diligent in seeking to acquire knowledge, though at that time the assistances within the reach of young men who wished to gain information were few. He became a proctor, and in that capacity practised in the sitting magistrates' courts in Matura and Belligam. Through the influence of Mr. J. N. Mooyaart, then collector of the district, he was led to see the folly of the course he had been hitherto pursuing, and to forsake the companions with whom he had associated in the pursuit of pleasure and the practice of sin. From Mr. Lalmon he received many kind advices; and he was finally led to acknowledge the unscriptural character of the faith in which he had been educated, and to embrace the mercy offered through the atonement of Jesus Christ. In 1832, having left a lucrative profession, in which he would have risen to eminence and secured a competency, that he might seek to turn sinners to Christ, he was appointed to reside in the Morwa Korle as a catechist; and after a trial of three years, in which he proved himself to be worthy of a higher position, he was received into the ministry. All his father's family were led, by means of his efforts to teach them the truth, to renounce the errors by which they had previously been deceived. In the vigour of his days, he was in labours abundant. At Pantura, as we have seen, he was foremost in inducing the people to erect a neat and substantial chapel. He was a preacher of great power, when his subject was well studied, both in Portuguese and Singhalese. On the 2nd of May, 1863, he lost his excellent wife, to whom he was greatly attached, soon after which he delivered an address at a cottage service, in which he spoke with much feeling and beauty of language of the loss he had sustained, and of the triumphant manner in which she had passed away to the brighter world. He had not been many days in Galle before he was attacked by a painful disease in his neck, which he bore without murmuring. He had no fear of death, but felt that all was well. On the 29th of March, after taking some medicine that had been prescribed for him, he said, "I am dying," and then ceased to breathe.

The second minister received in the island, and the first who was purely native, was Cornelius Wijasingha. He was born at Hikkaduwa, on the 13th of December, 1793, and died since the writing of these obituary notices was commenced. We first meet with his name in an account of Mr. Harvard's journey from Galle, soon after his arrival, in which he says that he was met by "a pupil of Mr. Clough," near his native village. The family to which he belonged was highly respectable. Soon afterwards he was appointed as English master of the school at Colpetty, and was the first paid master of the mission.

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In this situation he was greatly blessed in his endeavours to bring his scholars to a saving knowledge of Christianity. In 1819, he was received on trial as an assistant missionary, and in the early records of the mission his name frequently appears, and generally with some remark expressing satisfaction with his earnestness and zeal, or giving an account of the success with which his labours were crowned by God. In some instances, the natives cried out under his sermons, from the deep and sudden impression that was made upon their minds by the word. He was persecuted by the heathen; in some places unpleasant missiles were thrown at him; and his life was threatened; but he went on his way fearlessly, and still sought to uproot all superstition and sin. In 1829, he was stationed at Rilligalle, where he suffered much from jungle fever. In his greatest weakness he was forsaken by the Kandians, so that he had even to assist in the digging of the grave for a little child that he had lost. At that time, and for several years afterwards, he kept a Journal, which was full of the most interesting facts, and if preserved would have thrown a greater light upon native manners and customs than any document we know; but in an evil hour he resolved upon its destruction. His life, throughout its whole course, was free from blame. He was a fine example of the change that Christianity makes in a heathen, and in him were exhibited the graces and gifts that may be expected to be most prominently seen in the native character, when the Singhalese are converted to God. In all the places in which he was stationed he exercised a marked influence, and gained the affection of the churches, and the respect of even those who opposed him. At the beginning of the present year, he retired from the active ministry, and took leave of his brethren in a beautiful letter, an extract from which is given on the 168th page. From that time he gradually became weaker. His last appearance in public was at the Jubilee meeting held in the Pettah chapel, Colombo. He saw that his end was approaching, but his trust was strong in God, and he had no misgiving as to his interest in the atonement of the cross. A few days before he died he was struck with apoplexy, and remained unconscious until the message of release was received; but his devoted life was an assurance to his friends that all was right. He died at Galkisse, on the 2nd of September, 1864, and was buried in the graveyard of the village, near the high-road to Galle.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them." Rev. xiv. 13.

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31. *The Conclusion.*

Were some Singhalese appohámy to arise, who had gone down to the grave fifty years ago, and from that time remained unconscious, he would not know his own land or people; and when told where he was, he would scarcely believe his eyes, and would have some difficulty with his ears; for though there would be the old language, even that would be mixed with many words that to him would be utterly unintelligible. Looking at his own countrymen, he would say that in his time both the head and the feet were uncovered; but that now they cover both; or perhaps he would think that the youths whom he saw with stockings, and shoes, and cap, were of some other nation. What he would say to his countrywomen, with their awkward crinoline, we must leave to conjecture. He would be shocked at the heedlessness with which appós and naidés, and every body else, roll along in their bullock bandies, passing even the carriage of the white man whenever they are able, by dint of tail-pulling or hard blows; and when he saw the horsekeepers riding by the side of their masters and sitting on the same seat, there would be some expression of strong indignation. He would listen in vain for the ho-he-voh of the palanquin bearers, and their loud shouts; and would look in vain for the tomjohns and doolies, and for the old lascoreens, with their talipots and formal dress. He would be surprised at seeing so many women walking in the road, laughing and talking together like men; but with no burdens on their heads, and nothing in their hands, and their clothes not clean enough for them to be going to the temple. He would, perhaps, complain of the hard roads, as we have heard a native gentleman from Calpentyn, and say that the soft sand was much better. He would wonder where all the tiles come from to cover so many houses, and would think that the high-caste families must have multiplied amazingly, for them to require so many stately mansions; and the porticos, and the round white pillars, and the trees growing in the compound bearing nothing but long thin thorns, or with pale yellow leaves instead of green ones, would be objects of great attraction. He would fancy that the Moormen must have increased at a great rate, as he would take the tall chimnies of the coffee stores to be the minarets of mosques, until he saw the smoke proceeding from them, and then he would be puzzled to know what they could be. In the bazaar he would stare at the policemen, and the potatoes, and the loaves of bread, and a hundred things that no bazaar ever saw in his day, and would wonder what they all meant. And the talk about planters, and barbacues, and

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cooly immigration, and the overland, and penny postage, and bishops, and agents of government, and the legislative council, and banks, and newspapers, and mail coaches, would confuse him by the strangeness of the terms. He would listen incredulously when told that there is no rájakáriya, or forced labour, and no fish tax; and that there are no slaves; and that you can cut down a cinnamon tree in your own garden without having to pay a heavy fine. Remembering that when governor North made the tour of the island, he was accompanied by 160 palanquin bearers, 400 coolies, 2 elephants, and 50 lascoreens, and that at Matura burning incense was carried before him in silver vessels; and knowing that when the adigar Æhælapola visited Colombo he had with him a retinue of a thousand retainers, and several elephants, he would think it impossible that the governor could go on a tour of inspection, or a judge on circuit, without white olas lining the road side, and triumphal arches, and javelin men, and tomtoms, and a vast array of attendants. Of course he would know nothing about steamboats, or railways, or telegrams, or photographs, as these would be wonders anywhere, in the same circumstances. He would ask, perhaps, what king now reigns in Kandy, and whether he had mutilated any more of the subjects of Britain; and whether there was any recent news about Napoleon Buonaparte; and whether old king George had recovered his sight or his reason?

From these supposed surprises we may learn something in relation to the changes that have taken place in the island since the commencement of the mission; but we cannot tell a tithe of the whole. In nearly all that affects material prosperity there has been progress. The entire revenue of the island for 1814 was little more than the surplus revenue of last year; but the then revenue from cinnamon was £104,000; in 1861 it was £845. The revenue from customs now, is nearly equal to the whole revenue then; and the entire revenue of the government, in 1863, was £952,250. There was not then a single coffee planter in the island and in 1863 the value of the coffee exported was £2,126,219. In 1861, 4,181,000 bushels of rice were imported, and about six millions grown in the island. In nearly every other department of fiscal regulation and commercial enterprise also, the figures of the present are greatly ahead of the past. There are upwards of a million acres of land under cultivation; 500,000 for rice, 130,000 for coffee, 130,000 for cocoa-nuts, and 15,000 for cinnamon. In 1861, 270 British vessels entered the ports of the island, 94 foreign, and 2,752 coasters. In 1863, 32,567 acres of land were sold by government, which realised £72,811. The road and ferry

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tolls sold for £50,209, of which the sum of £29,910 was for the Kandy road alone. In 1861-62 the arrack farms sold for £121,316, being for 1,629 taverns. There are 11,083 carts licensed for hire, of which 7,308 belong to the western province, and 693 boats.

In some other departments, our island doings are comparatively unimportant. There are only 136 butchers, of whom 129 are in the western and central provinces; shewing that the bulk of the population eats no beef; and in all that concerns manufactures, except carpentry and jewelry, the number of persons employed is few.*

Great changes have been made in other usages. In 1814, even the streets of London were lighted with oil lamps; and now gas and water companies are proposed for Colombo. The latest European news was sometimes more than seven months old, instead of three weeks; and a journey to Kandy, now performed in 10 hours, and soon to be performed in three, was then much more formidable than a visit to Europe now. The old Government Gazette, then the only paper, had an advertisement in it now and then, in addition to the official announcements; now there are three bi-weekly newspapers in Colombo, containing, on an average, nearly 800 advertisements in a week. Cordiner says; "Strictly speaking, there are no roads in the island;" now there are 564 miles of metalled road, 456 of gravelled, and 1,354 of ungravelled: total, 2,374.

Both contrast and character may be learnt from a glance at the courts of law, as at present constituted. "Two Dutch gentlemen are the only persons who act as advocates and proctors," says Cordiner, writing of his own days of military rule and summary justice. Now there are 16 advocates, 135 proctors, and 444 notaries. The opportunities that are presented for litigation may be learnt from what was said by one of the defendants in a case of disputed property brought before the district court of Matura, and the plaintiff's statement was still more involved: "By inheritance through my father I am entitled to one-fourth of one-third of one-eighth; through my mother also to one-fourth of one-third of one-eighth. By purchase from one set of co-heirs I am entitled to one-ninety-sixth; from another set, to one-ninety-sixth more; from another set, to one ninety-sixth more; and from a fourth set of co-heirs to one one-hundred-and-fortyfourth."† In 1861-2, 7166 suits were disposed of by the district judges, and 44,984 by the commissioners of requests; 53,154 complaints were disposed

* We must again express our great obligation to Ferguson's Directory. † Colombo Examiner, Nov. 29, 1862.

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of in the police courts; 285 cases in the district courts; and 426 persons were tried before the supreme court, of whom 16 were sentenced to death, for the crime of murder. In the appellate department of the supreme court 1,188 appeals were disposed of, and the number affirmed was 893. In the same period there were 678 inquests; and according to the verdicts, 136 persons died from falling from trees (principally, we presume, toddy-drawers), 43 from snake-bites, 64 from falling into wells, 15 killed by wild animals, 15 from hydrophobia, 3 killed by alligators, and 3 from lightning.*

The Singhalese language is now better known to the English, as well as the English language to the Singhalese. Cordiner says that Mr. Armour was the only Englishman who had made himself master of the Singhalese. This is now a common acquisition, especially among the missionaries; but on the whole, few have succeeded in acquiring the language so as to speak it with the same facility with which the missionaries use other languages on the continent of India. This would seem to arise from greater difficulties in its acquirement, as the fact is not confined to any one class or any particular period. No one has yet excelled in an acquaintance with both the colloquial style and the classic. One missionary, after some acquaintance with the language for nearly forty years, has been heard to say that he is but a smatterer in it after all. There are several grammars and dictionaries; but a simple grammar, not so extended as to confound and perplex, but sufficiently copious to guide the student in all common difficulties, is still a desideratum. When the first missionaries arrived there was scarcely a single work, even of the smallest size, in colloquial Singhalese; now, the known issues from the mission presses extend to a little more than eight thousand pages, exclusively of the Scriptures and of periodicals and newspapers; that is to say, if a Singhalese man had a copy of every work published in his own language before him, he would have to read more than eight thousand pages before he had finished them. This alone is a monument of vast labour; and it ought not to be forgotten that nearly every page has been penned without any remuneration, or hope of earthly gain. A large amount of information, upon all subjects, has been circulated throughout the island by means of the pictorial publications of England, and more especially the Illustrated News. In some of the cottages near the towns the walls are nearly covered with woodcuts taken from them; and even in the remotest parts of

* Judicial Statistics, 1861-62; furnished by the Hon. the Queen's Advocate.

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the interior, where it might be supposed that little about the outer world was known, they find their way, and are prized by the people, who sometimes make the most ludicrous mistakes as to their character, but enquiry is thereby excited, and a degree of taste diffused.

In the educational department there is much over which we can rejoice, especially when the difficulties that have had to be surmounted are considered. There are two colleges in the colony; Queen's college, connected with the government and St. Thomas's college, instituted by bishop Chapman. It must be a great satisfaction to the Rev. B. Boake, B. A. the Principal of Queen's college, to see so many of his former students filling situations of importance and responsibility in different spheres. The influence that he has exercised upon the youths of Colombo and other places has been highly beneficial to the community at large; and his efforts to assist those who have been under his care, by trying to interest them in the literature and science of Europe, and by seeking to guide and guard them at the age that is the most perilous, are unwearied. There are not many clusters of villages in the world where the number of young persons, of both sexes, who are able to read, is greater than in the neighbourhood of the Church mission station at Cotta. There is greatly needed, however, a good normal school, both for English and vernacular teachers. There are now several periodicals and newspapers, conducted by natives, and the letters of the corespondents are frequently on subjects of great interest, and handled in a manner that would do credit to more experienced writers. No first efforts at exercising freedom are more awkward than those made through the press; but here there has been no attempt at lawlessness or mastery, except when the Buddhists make their attacks on Christianity. But until some native author arises, who, in his own land's language, shall write a standard work of interest and importance, western in its principal framework, but eastern in everything else, the island cannot be considered as having placed itself in direct communication with modern erudition and science, nor until then can it fully partake in their benefit.

Nearly all the social and political privileges that Englishmen possess at home, the Ceylonese enjoy in this island. In Britain, lives without number have been sacrificed, on the scaffold and elsewhere, by its patriots; tortures of the most appalling character have been endured; and battles many have been fought; to secure to its people the freedom they now enjoy; and yet nearly every advantage connected with the birthright of the Briton, thus dearly purchased, is now possessed by the

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natives of this and other colonies, though neither they nor their forefathers ever paid for them a fraction of their property, or endured for them a single privation, or lost one life. The nations who can live on the produce of the cocoanut-tree, and need no more clothing than a rag, to wrap round their loins, for decency rather than dress, would remain slaves as long as the race lasts, all classes exposed to the tyranny of every grade above them, without an effort to better their state, if men who have breathed the rime and braved the snow-storm did not break their fetters, and teach them to be free. In all that regards character and comfort, in all things that raise man in the scale of being, in all that takes the rubble from within him and puts soul-ore in its place; the people of Ceylon are favoured with greater helps than have previously been known to any rice-eating nation in the world.

The statements in the preceding paragraphs are presented, in order that the former character and present circumstances of the land in which the missionaries labour may be understood. In passing to that which is more immediately connected with the work of Christian missions, it would be easy, with the materials that are before us, to make a very glowing picture, every separate tint of which would be truth; but its general effect would be, to mislead, and produce impressions that would be erroneous. There are some things that are not so easily transferred from one nation to another as social improvement or political privilege. The religion of a people has its home in the heart; and is entwined around their most constant thoughts and most sacred affections, with manifold interweavings, the force of which is not known until an attempt is made to overcome it; and the longer it has lived, and the more extended its influence, the greater the difficulty in accomplishing its subversion. After all that has been done for this island, its Christianity is but as the radiations of light we sometimes see around a dark cloud, with a few indications of brightness here and there on its extended surface. The battle is yet at the gate; and the struggle may be long and severe before the victory is complete. There are here the usual hinderances to the spread of the truth that are found in all other lands; "the many," walking in "the broad road," and the evil example of those who profess and call themselves Christians; the sad indifference to the salvation of the natives of the country manifested by nearly all Europeans, so far as personal effort or direct interference is concerned; and the undisguised hostility of a few. When the number of Europeans was small, there were always some who identified themselves

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with mission work; now that it is increased twenty-fold, there is scarcely one. It would, perhaps, not be difficult to account for this change; but we fear it bodes no good to the heart-religion of England. There are other evils more immediately connected with the country.

The licensing of so large a number of arrack-taverns is greatly to be deprecated; not merely as leading to drunkenness and its usual consequences; but because nearly every tavern is a centre for the practice and encouragement of gambling, cock-fighting, the acting of low comedies, robbery, and lewdness, to an extent that no one can have any idea of who merely sees a few bottles at the window of a hut, with a quiet native standing near them, and an occasional call from a passing traveller. Nearly all the wealthiest of the natives have derived their property from farming arrack-rents, and those who have had the opportunity of watching the effects of opulence thus gained know well that they declare, in a manner not to be mistaken, that there is a God who judgeth in the earth. In some districts the inhabitants are represented as bees, that have their heads always in the toddy-pot. At one time a petition, signed by many hundreds of women in the neighbourhood of Morotto, was presented to the governor, entreating that taverns might be put down, as they said they were polluting their husbands and sons, and declaring that if it was his intention to make them and their families miserable, he would multiply taverns, but that if he wanted to make them happy, he would suppress these places of iniquity. The Ráwatawatta tavern was given up in consequence, and many and rich were the blessings invoked upon the head of Mr. Wodehouse, now Sir P. E. Wodehouse, who was the means of its removal. The alliance of government with this pernicious traffic is a political mistake; for the sake of present gain, future good of immeasurably greater value is prevented, by the demoralising of men who would otherwise be respectable members of society and useful servants of the state. The natives are sometimes biting and most bitter in their remarks upon the government for its inconsistency.

In former years the connexion of government with Buddhism, demonism, and devilism, was a great stumbling block in the way of the natives; but this evil, we are thankful to record, no longer exists. The Temple Lands Commissioners have been at work some years, ascertaining the claim of the priests to the lands they possess. For many thousands of acres their claim has been disallowed; but they willingly give up all disputed property that what they retain may be secured to them upon a legal basis. The entire freedom of the temple

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retainers from the control of the government headmen has operated prejudicially; so that the tenants of the déwâla lands "throughout the Kandian country are notoriously the most dissolute and unmanageable of the population." It is further found by the Commissioners that in one district, notwithstanding their vow of poverty, "the priests are some of them very wealthy; indeed, amassing wealth appears to be their sole object and aim; they are large money lenders and gemmers."*

The custom of caste exercises a degree of influence; but not to the extent that exists among the Brahmans, as it is not an institution of Buddhism. The founder of the system recognizes its existence, and to a certain extent gives to it his countenance; but he teaches that all men were originally equal. No Singhalese man alters his caste position by becoming a Christian; but the feeling that caste produces, crops out continually, in usages that minister only to selfishness and pride. The missionaries have uniformly discountenanced it, and have sometimes had to expose themselves to long and irritating contentions, especially with their schoolmasters, in order to maintain Christian principle. On several occasions their chapels have been emptied, and their schools forsaken, as the consequence of their refusal to allow the distinctions of caste in their places of worship. No better proof can be given of the effects of the gospel, when it is received in sincerity and truth, than the record of a scene that was once presented at Morotto. When Mr. de Zylva descended from the pulpit after a Sabbath service, an old woman of the highest caste spoke to him about baptising a young woman whom she had brought up, the daughter of a washer. Seizing the opportunity of quietly teaching a lesson about caste, in rather a loud tone he said, "See! this woman has committed a great offence; she has allowed a washer girl to sit upon the front row of benches, with herself and her own daughter." The reply made by the other women was: "Sir, this would have been thought a great offence at one time; but it is not so now." And then one said, "Here is another washer;" and another said, "Here is a potter;" and another said, "Here is a jaggery woman." It was found, on examination, that women of six different castes, some of them very low, were sitting promiscuously with others of the highest caste, on the same forms, without any distinction, and as a matter of course. This was very beautiful. The native pastor, rightly, thought himself to be greatly honoured of God, in having been made the instrumentality of so far overcoming prejudices so ancient and

* Report of the Temple Lands Commissioners, 1862.

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powerful as those connected with caste; but in marriage alliances we fear they will long continue.

By Protestant missionaries it must not be overlooked that Romanism is rapidly progressing in the island. To blink this fact would be treason to the cause of truth, and would tend to lull Protestants into a false security. From knowing the character of the people, we wonder that its converts are not still more numerous. It has all that heathenism has, and all that Christianity has; and something more than both. The ease with which the step can be taken from heathenism to Romanism is seen in the fact that such a course leads to no persecution, and is attended with no inconvenience. It has been the surprise of many persons, how there should be so great a similarity between the forms of the two religions, and the question is not yet settled, though some Romanist writers have thought that Buddhism is the devil's mockery of the divine ordinances. Romanism is ever a mystery. There is much in its teachings that is pure; but it is inexplicable how men, with the light that the priests must have from their own formularies, can allow, without rebuke, many of the practices of the Romanists; for instance, the scenes of Sabbath desecration that are witnessed at the great festivals, when the crowds going and returning, in their lightness and irreverence, can be likened to nothing we have ever seen so much as the return of the people from the races at Epsom. Till death comes, it is a pleasant religion that promises salvation through the pardon of the priest and the penance of the people; but in the judgment-hour before God, it will be seen that neither of these trusts is of any avail. The use of charms, and the other imitations of heathenism, are accounted for by the absence from the family and the church of the sacred scriptures. When the voice that comes from the Lord is hushed, and the voice of man is supreme, the only power that rebukes superstition is away, and the priest can teach as authoritative that which seems best to promote his own interests. We try to look at Romanism rather in pity than in anger; but we warn the Protestants of Ceylon that if they do not take more effectual steps to stay its progress than they are now doing, it will prove to be a far more powerful antagonist to their work than Buddhism, and all the other old heathen faiths of the island.

The Romanists have a press, but we are not aware that they have printed at it any part of the Scriptures. Yet in 1814, the "Governor of the Bishopric of Cochin," in answer to an application from Sir Robert Brownrigg for permission to circulate the Scriptures among the Roman Catholics of Ceylon, says; "It would have been desirable that the version of Anthonio Perera should have been reprinted, for it is a more

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faithful translation of the Bible into the Portuguese language; nevertheless, I have no objection to the circulation among the Catholics of the New Testament which was sent by the Bible Society to the Rev. Superior Joaquim de Monroy, though it contains some mistakes in rendering the true meaning." By command of the Rev. P. Sebastian Perera nine mopos went to the Secretary, "when copies of the New Testament, and of various passages in Scripture, were given to each, in such languages as were, in their opinion, best undertood by their regular congregations." Had the circulation of the Scriptures, through this medium, been continued, Romanism might have had fewer converts, but it would have been a purer church.

It is now known that there is little or no truth in the old legends, that the moon is only visible in Ceylon eight days out of sixteen, that the minimum duration of life is one hundred years, that there are here sea-tortoises with shells large enough to make houses that will hold several people, and other marine animals with heads like oxen or lions, and that there is a loadstone mountain that attracts ships and draws out all their nails. But there is truth in what has been said of its wonders in earth, and air, and sea; its palms and pearls; its productive rice-fields and extensive jungles; its skies of ebon blackness when the storm gathers and of glowing brightness when the sunbeam falls from a clear firmament. And there is this difference between more temperate climes and the region of the tropics, that here it is ever to something of this kind the mind reverts when it would dwell upon the story of the land. When we look at the people there is a difference among them in dress, and language, and religion; but it is seldom that an individual stands forth who casts the shadow of his own character over wide regions, or whose words and deeds will influence future generations. There is constant activity and change in the world of matter; there is quiet and uniformity in man's world. We must not, therefore, expect in the history of an eastern mission to meet with much that is startling, as we find it among men whose immediate forefathers have fought in the cause of liberty or passed to the skies from the fires that blazed around the martyr's stake. Hence, in these Memorials we have seldom been able to tell of the strong wind rending the mountains, or breaking the rocks; but we have nearly always been able to tell of the still small voice which is a symbol of the presence of the Lord.

When the first missionaries landed, all was bright and promising. It seemed as if they had come rather as the reapers of a glorious harvest, than as labourers who had to toil

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in agony of heart and sweat of brow. The highest personages in the land did them honour. Even heathen priests seemed to welcome them. The people hailed them as if they were to be their deliverers from some cruel oppression; and such they were, but not in the sense supposed. Nor was encouragement wanting of a higher order. The first services were attended with the power from on high. The tear of penitence was seen, the cry for mercy was heard; and among the converts then made were some about whose sincerity there could be no mistake. But the unwelcome truth was slowly revealed that, as to the masses, they had to contend with the evils of a real heathenism and of a paganised Christianity, in the same individuals. It was hard to regard that as demoniacal, which had an outward look beaming with an angel's loveliness. But this was the sad fact. The multitudes who came apparently to listen to the word of life, seldom came from a pure motive; sometimes they were coerced by native authority; sometimes they were prompted by curiosity; and sometimes they cherished the hope that by professing Christianity they could attain to honour and office, or render their property more secure.

There was another difficulty. Even when the missionaries were well assured that the words of the people were one great lie, and no longer listened to their specious promises, they saw no way of removing the foul leprosy that pervaded the camp; and yet they knew that so long as it remained it would effectually counteract all benefit from the healing remedies they were seeking to apply. The most solemn promises did not bind. Forms for the abjuration of heathenism were drawn up, which the people were required publicly to repeat, or to sign; and this they were willing to do, sometimes without the slightest tremor, or the least increase of rapidity in the rushing of the blood, though whilst they were doing it the entire trust of their hearts was in the atheistic dharmma, and their whole lives were under its influence. It was a phase of character without a parallel in the history of the church. Men who cared nothing for christianity as a religion were willing to undergo a long course of irksome attendance on its services, in order to gain the temporal benefit of its institutions. Here were persons who, without intending to be hypocrites, were asking for the services and sacraments ordained of God, whilst in body, spirit, and soul, they were giving themselves to idolatry and demonism.

Yet all this time there was a leaven of real good working in many minds. Every true church exerts an influence upon the outer world as well as upon its own more immediate adherents. It has been the same in Ceylon. Notwithstanding all the

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difficulties that have had to be contended with, and all the evils that still exist, there has been a change for the better in the general character of the colony, including all classes. There is more self-respect; more honesty; and more morality. There is enough of pilfering and purloining among domestics yet; but it is little in comparison with the roguery of fifty years ago. If the Singhalese woman drawn by Cordiner be not a fanciful picture, the improvement in the common female dress must have been great. The same author tells us that even the maha modliar when at home, "stripped to the skin, with no other article of dress than a piece of muslin wrapped round his loins." The earlier missionaries, in their village visits, were exposed to evils that were an awful comment on the morality of the people; but which now are as seldom met with as in England. The example then openly set by persons high in office, which would now be met with general indignation and rebuke, must have produced consequences that the right-minded man turns from, as the man in health from the horrid fetor of the pestilence.

The services of the sanctuary are now better attended, and the ordinances of religion are treated with greater respect. In 1814, there was scarcely a Protestant place of worship in the island besides the Dutch churches and schools. A little time previously the governor's house in Colombo had been at once a dwelling, a hall of audience, a court of justice, a ball-room, a theatre, and a church. There are now seven episcopal churches in Colombo, and the Protestant places of worship throughout the island may be reckoned at nearly four hundred. Cordiner was for some time the only European minister; there are now fifty-five.

It has ever been the grand aim of the missionaries of all societies to bring the people under the saving influence of Christianity, rather than to make them the professors of any denominational faith. It is by this principle that the Wesleyans have been actuated. They have sought to benefit the island in every possible way. The Friend-in-Need Society, the Savings' Bank, the Royal Asiatic Society, the Vernacular Education Society, the Tract Society, and the Bible Society, tell of the interest they have taken, and the influence they have exercised, in the departments of philanthropy and education, as well as in the spread of scriptural truth. It was a Wesleyan missionary who first drew attention to the unhallowed connexion that existed between the government and heathenism. The present phase of the Buddhist controversy originated from a pamphlet published by the late general superintendent of the mission. Sir Emerson Tennent says; "Under this conviction (that the native mind must be awakened

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through the instrumentality of the pulpit and the press) the Methodists have been at all times the closest investigators of Buddhism, the most profound students of its sacred books in the original, and the most accomplished scholars both in the classical and vernacular languages of Ceylon." Successive governors have acknowledged their services to the island; whilst the ladies of Government House have almost invariably patronised the schools of the mission, and encouraged them by personal visits. The daughters of governor Stewart Mackenzie partly supported and frequently visited Mrs. Hardy's girls' school in Kandy, following the good example set by lady Brownrigg at Morotto; and these are not the only instances we might record of the attention paid to the females of the country by ladies high in rank. The Wesleyan ministers can rejoice over many individuals now exercising large influence in the island, who, though not calling themselves by their name, are indebted to Methodism for their first serious impressions.

The annual expenditure of the District is about £3,400. An annual grant is made by the government to the mission of £100. The contributions raised in the island were last year £452, in addition to the sums given for local purposes.

There is need of much deep humiliation before God; and when looking at the religious position of the island, the writer, in remembrance of his long connexion with one of its missions, would sincerely participate in the confession of unprofitable service; but it would be a dereliction of duty were he not gratefully to declare his conviction, that the good hand of God has been upon the work of his brethren. There is cause of rejoicing in the fact that so many ministers, who are believed to be called of God, have been raised up from the midst of the people, and some of them from heathenism. The South Ceylon District has a greater number of native pastors than any other land in which a Hindu population dwells. The character these men maintain may be seen from this, that in fifty years there have been among them only two cases of unfaithfulness. Their number is now seventeen. "Like priest, like people," may be said in a good sense as well as in a bad one; and let their consistency speak for the character of the native churches. These churches want two things, a spirit of greater liberality and of greater aggressiveness; but in both these respects there is improvement. From many a home by the road side, where a little trade is carried on, and from many a dwelling away in the jungle, where roug' er work has to be done, there arises the voice of prayer and praise to the one Lord of earth and heaven. We can scarcely wish for the reader a more triumphant dismissal than that which we

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have recorded of old Kristobu, the carpenter, at Morotto, and of Dona Wilmína, the schoolmistress, at Seedua. In the mountain stream, when one precious stone is found, it is regarded as an evidence that other bright gems are not far distant; and may we not say the same of the "living stones" of the church?

The churches of Ceylon are now placed in a new position. The heathen priests are doing what the minister of Christ has long attempted in vain. The worshippers of Buddha have separated themselves from the worshippers of God. The numbers on the church-roll may be diminished. The services in the school and chapel may have a smaller attendance. The profession of Christianity may be attended with trial. But when "the accursed thing" is removed from among the people, the Lord will return unto Zion with the greater power, and his glory be revealed to his servants with the greater majesty.

The student of prophecy may mistake, when he would form definite visions of the future, and give to them a locality and a name; but he cannot be wrong as to the grand result. There are rich colours upon the page of the seer, radiant as the gems of which the wall of the eternal city is built; jasper, and sapphire, and emerald, and topaz, and jacinth, and emerald. In the blending of these colours by the imagination there may be confusion; like the gleam of the stars when seen through the fronds of the palm-tree, as its leaves are shaken by the wind; but there they are, wrought by the hand of God; and by and bye, as by the process that forms the crystal, each streak of light and pencilling of glory shall fall into its appointed place, at the divine command; and the shapes all graceful and beautiful that shall then appear will be no delusion, but holy and happy existences, breathing as we breathe, but saved from our earthlessness and pollution. We know not how many Jubilee years may pass over before this shall take place; but the promise is, "Behold, I make all things new;" and though "no man in heaven nor in earth," is worthy "to loose the seals, or to open and read the book, neither to look thereon," the Lion of the tribe of Juda, the root of David, will prevail; for the exile of Patmos saw the angels round about the throne, ten thousand times ten thousand, and thousands of thousands; and heard the elders sing the new song, "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation:" and he heard again, "as it were the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth."

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ADDENDA.

1. Page 18. Slavery.

By the ordinance, No. 20, passed on the 20th of December, 1844, slavery was totally abolished in the island.

2. Page 61. Dr. Coke.

"When the subject (of the commencement of a mission to Ceylon) was first named (in the Conference), many rose to oppose. Mr. Benson, with great vehemence, declared that it would be the ruin of Methodism. The debate was adjourned till the following day. Dr. Coke walked down the street, leaning on Mr. Clough's arm, in unutterable agony; the tears flowed down his cheeks, and almost broken-hearted, he retired to his room to pray. Mr. Clough called to enquire for him. The Doctor had not come down from his room. Mr. Clough knocked at the door, and, recognising his voice, Dr. Coke asked him to walk in. There he saw the most affecting spectacle. The Doctor had not been in bed, and his disheveled silvery locks showed something of his night's distress. Mr. Clough asked what was the matter. Pointing to the floor, the Doctor said, 'There I have spent hours in pleading with God in behalf of India.' They together went to the Conference. When the subject was resumed, the Doctor delivered a most energetic thrilling address, which produced such an impression, that it was at once moved, seconded, and carried, that the mission should be forthwith commenced. Mr. Barber was either the mover or seconder. Shortly afterwards Dr. Coke called Mr. Clough out of the Conference, and they went down the street together. With joy beaming in his eye, and a full heart, Dr. Coke said, 'Did I not tell you that God would answer prayer.'"—Smith's History of Wesleyan Methodism, ii. 542.

3. Page 61. English Law.

I have been told that I have made a mistake in saying that English law has been introduced into the island, as it never was introduced: but my reference is to the use of the English language in legal proceedings.

4. Page 189. The Blind Kapurála of Morotto.

The following account is from the pen of Dr. Macvicar, and is inserted in a Scottish periodical, the name of which the kind friend who copied it has omitted to mention:

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"About twelve miles from Colombo, the chief town of Ceylon, on the high road to Galle, which is the second town, there is a belt or bar of land, lying between the sea on the one side, and an extensive lake, or rather lagoon, on the other. And as the sea in this quarter abounds in fish, and this lagoon has many arms leading from its ample basin into canals stretching along the coast and into rivers flowing from the mountains, so as to form a great harbour, the surrounding country, which is very fertile, has become very populous. On the bank of land referred to, stands the thriving village of Morotto, remarkable for its fishermen and its carpenters. And here it was that the incident I am going to relate occurred.

But, first, let me tell you of the peculiar beauty and interest which the lake of Morotto possesses. It is itself a very fine sheet of water; but the objects that surround it invest it with its peculiar beauty. Its bosom is everywhere fringed by various species of mangroves, their every branch steadied by roots falling right down from them, and dipping into the water, beneath which they fix themselves in the soil. Immediately behind, there is a belt of beautifully verdant copse or jungle, luxuriantly entangled or hanging in rich festoons around noble trees, adorned now and then with magnificent blossoms. Then come extensive topes of cocoa-palms everywhere that the population extends; while beyond them, towards the interior, as far as the eye can reach, there is a forest—the trees, in their general appearance, not unlike those in a European forest, but on a grander scale. And all these vegetable riches, which adorn the spacious lake, like the sleeping waters of the lake itself, are seen reposing in a sunshine, which for more than half the year, never knows any shadows but those of the evening and the morning, which bring such ample dews along with them, that there is a perpetual verdure all the year. Add to this, that the horizon-line on the inland side, is bounded by a lofty range of mountains, among which Adam's Peak rears its majestic summit; and it will be seen that the entire scenery is of dream-like beauty. The delight, however, with which the eye gazes, is soon lost, for feelings of quite another kind, when, ceasing to commune with nature, we look to those monuments upon the banks of the lake, which claim man for their author. These remind us, that all beautiful though nature be in this region, when viewed in herself, yet, viewed in reference to man, these are but dark places of the earth, full of the habitations of cruelty. There is one feature in nature, indeed, which seems to invite to the shores of this lake of Morotto, as a fit place for the nurture of the darker superstitions. Far up its waters, on some lonely and almost inaccessible islands, covered with lofty

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and seemingly leafeless trees, there are seen hanging in the top branches, in ponderous masses, certain large motionless objects, which remain black and without lustre in the brightest sunshine. They are many hundreds in number. Point to them, and ask the boatman what they are, you will soon hear on the lips of every native in the boat, the unearthly sound of woullá! woullá! But what are they? Devote a long hour to the oar, in order to get nearer, and say that you are beneath them: they have left the trees, the air over your head is black with them, black with vampires, or flying foxes, bats as large as eagles, in many hundreds, flapping their wings most sluggishly, and in most fitful silence, till one after another they have vanished from the air, and are only seen in distant trees, hanging again by their feet till nightfall. Whether it was the contrast between these unearthly creatures and all nature around, I know not; but I have never seen anything so like what one would fancy round the very mouth of hell, as these clouds of woullás.

Let us turn our back upon them, then, and look down the beautiful sunny lake towards Morotto and the sea, whose distant roar is quite refreshing, after the solemn silence of the forest, and the flights of the monster bats. The return to the place from which we set out, will not be less agreeable for this, that the delicious sea-breeze will meet us in the face. But what is that dome, with its gilded pinnacle glittering in the sunbeams, on the top of the hill, surrounded by lofty bo-trees? It is a Buddhist temple, with its accompanying dágoba and pansala, where learned priests are thronging, each ordained by a chapter, organized with profound policy, and venerating legitimacy of succession, as much as any ecclesiastics in Rome; priests—but with this reservation, that man is the only god they acknowledge, while for man, alas! notwithstanding his possible godhead, when this life is over, they allow no heaven better than annihilation! The common people do perhaps worship Buddha, as if he were a real being, great and powerful, and consciously existing somewhere. But the sacred books adore his memory only; and the priesthood proclaim no god to the people but themselves. This is bad enough. Yes; what can be worse than atheism? And yet, let us hear what the boatman says of that headland on the other side of the lake, so remarkable for its hoary trees and dense impenetrable jungle. There is a treasure hidden there, he says. Then why not go and dig it up? Ah! it is guarded by a demon, he answers; and reminds us of a custom practised in Ceylon, I am told, at no very remote period, the very thought of which makes the blood run cold. It was this. The owner of a treasure, when he apprehended from any cause, that it was not safe at home, having selected some lonely spot

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in the jungle, dug two holes there, close beside each other; the one large enough to hold his treasure, the other, much larger. He then returned to his home, and, having taken a large knife, and concealed it in his dress, called a trusty servant, showed him the bag of money, and required him to bear it along with him into the jungle. The faithful servant obeys; and when they have arrived at the secret spot, the treasure is deposited in its hole, and committed to the keeping of the servant, on which his throat is cut, and the body buried! And thereafter, he who receives this reward for his fidelity, is believed to be a demon, and the treasure is safe in the keeping of the yakka! Such is a sample of those attrocities to which demon-worship prompts. Barbarities like these were indeed practised only in other times; but still, demon-worship forms the only positive religion of the heathen in buddhistic countries. It prevails to vast extent, not only in Ceylon, but in all Southern India; and this is truly lamentable, both in a religious point of view, and because it is so gloomy, unsocial, and inhuman. It is to a priest of this religion that the incident relates, to which we now proceed.

He was an old man, and the temple where he ministered was his own. It presented its dismal front in a shady grove, almost fifty yards off a much frequented by-road, which led from the highway to a populous village on the banks of the lake. And there had the old demon-priest remained for many a long year, by his idols. And many orgies had he celebrated in every hamlet around, wherever there was any one sick who could afford to pay, or anything secret which was wanted to be known, or, haply, a new married woman anxious about her first child, or a mother to whom child-birth was known to be a dangerous moment. Nay, I have been credibly informed of the daughters of christian parents, who have stolen away to consult the kapurála. Such is the hold which demon-worship has upon the human mind. Is this much-frequented road, then, in one of the loveliest by-paths of the world, to be left with no retreat for the piously-disposed, but a demon-temple with its priest? No; the Wesleyan Missionary Society—that noble institution for the evangelization of the heathen, which secures the very best ministers of that communion for missionaries—has long had a station in Morotto; and it was resolved that a Mission Chapel should be erected opposite the demon-temple, on the other side of the road; each erection, however, out of sight of the other. The chapel was accordingly built; and at the time to which this narrative refers, the missionary who ministered in it was a pure Singhalese, Peter de Zylva by name, a man of great kindness of heart, and energy of character. Mr. de Zylva's

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domiciliary visits were reaching every house and hamlet in Morotto, and his voice was ringing with the mysteries of redemption, musically, yet powerfully, from the desk in the Morotto chapel, sabbath-day and week-day, while the passengers were arrested more and more, until his little flock became a large one, and the communicants numbered nearly a hundred. But how was it going with the old priest in his old demon-temple over the way? Was he plotting mischief, and plying a bad tongue against the missionary who was thus turning the people from his temple into another, where his own religion was denounced as most sinful and unholy, and the cross of Christ proclaimed as the power of God unto salvation unto every one that believeth? This were nothing less than might have been expected from human nature under the circumstances. But not so here. While the people who used to frequent his temple were turning the opposite way, the old priest sitting inside, listened day after day to the hymns, and the prayers, and the preaching, of the christian congregation, and the christian minister. This, happily, he could do with good effect in the silence which reigned around him, so near were both places of worship to each other; and such is the power of the Spirit of God, when an earnest christian minister is His instrument, that, despite the hebetude of old age, and the habits of a lifetime, despite the power of an hereditary faith, and every suggestion of egotism, the old man felt that he could not help believing, and that he must go and unfold his mind to Peter de Zylva He did so accordingly. And in answer to the always respectful and friendly question of the missionary, what brought him there? he told him what had befallen his heart through listening to the preaching of the gospel; that he had done with his idols, and locked up his temple. "And here is the key," said he, "which you must take, for the temple is my own; and I can do with it as I please. For me, henceforth, there remains nothing but to humble myself in penitence, and to believe in Christ." "A Capurála!" said Peter de Zylva, suspicious of his countryman, "what can I do with yourself or your key? You must not throw yourself on us. We are poor people: we can do nothing for you that way." "Do not think so unworthily of me," said the old man: "I shall need but little, and that little not long." "And then as to this key," rejoined Peter, "suppose I take it, do you know what I shall do this very day?" "No," said the old man, "nor do I care, if but the temple pass from my hands into yours. "Very well," said the missionary, "you see this stick of mine: (Peter usually walks with a heavy staff:) I tell you, I will take and smash every idol in your temple, this very day, and leave you nothing before night,

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but chips and rubbish on the floor." "Do it," said the old man: "better you than I." And it was done. Before acknowledging him as a christian brother, the earnest but cautious missionary tried him on every point where a mistake or a cheat, on the part of the old man, seemed possible. But there was no mistake, no deceit. The conversion of the old demon-priest was one of those soul-delighting demonstrations of the power of the Spirit, where the best-defended strongholds of fallen nature are made to surrender unconditionally to the truth as it is in Jesus.

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5. *Members and Contributions.* *Education.*

Year.	Members.	Contributions.	Boys.	Girls.	Expenditure.
1816	42	£	......	......	......
1820	226	41	......	......	......
1825	194	"	1,807	486	£
1830	408	109	2,699	333	887
1835	539	50	3,171	526	958
1840	605	138	2,937	531	872
1845	963	183	2,520	555	458
1850	1,275	154	2,172	537	659
1855	1,501	186	1,604	694	534
1860	1,661	258	2,030	752	695
1863	1,281	452	2,141	1,031	764

6. *Names of the European Missionaries; the year of their appointment; the year in which they retired from the Mission; and their present locality, or the year of their death.*

1813 James Lynch, 1824 ret. 1858 died.
George Erskine, 1821 ret. 1834 died.
William Ault, 1815 died.
W. M. Harvard, 1818 ret. 1857 died.
Benjamin Clough, 1838 ret. 1853 died.
T. H. Squance, 1822 ret. In England.
1814 Samuel Broadbent, 1820 ret. In England.
John Callaway, 1826 ret. 1841 died.
1816 John McKenny, 1834 ret. 1847 died.
W. B. Fox, 1823 ret. 1834 died.
Robert Newstead, 1824 ret. In England.

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1818	Daniel J. Gogerly, 1862 died.
1819	Alexander Hume, 1830 ret. In England.
	Samuel Allen, 1832 ret. In England.
1822	William Bridgnell, 1849 ret. 1858 died.
	Richard Stoup, 1829 died.
1831	Elijah Toyne, 1840 ret. In England.
	Thomas Kilner, 1840 ret. In England.
1840	Andrew Kessen, LL. D. 1857 ret. In England.
1846	W. H. A. Dickson, 1851 died.
1849	J. Rippon, 1859 ret. In England.
1850	William Hill, 1853 ret. In Australia.
1856	John Scott, 1864 ret. In England.
1859	Thomas Hepton, 1860 ret. In England.

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7. *The Ministers of the South Ceylon District*, 1864.

1825	R. Spence Hardy.	1852	Henry Perera.
1861	George Baugh.		Paul Rodrigo.
	James Nicholson.	1854	G. E. Gunawardana.
	—	1860	Oberis J. Gunasékara
1825	John A. Poulier.		Don A. Ferdinando.
1826	D. Daniel Pereira.		Salmon Peiris.
1831	Peter Gerhard de Zylva.		Paul Salgado.
1836	Charles W. de Hoedt.	1864	Peter Pereira.
1841	David de Silva.		Don David Pereira.
1850	Joseph Fernando.		Zaccheus Nathanielsz.
1851	Daniel H. Pereira.		

The District Meetings commence on the 2nd Wednesday in January; and have been usually held in Colombo, except in 1815 and 1864, when they were held in Galle; and in 1821, 1822, and 1827, in Caltura.

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8. *Works published by Wesleyan Missionaries in the native languages, or on subjects relating to the Island:*

W. M. Harvard—Narrative of the Establishment and Progress of the Mission to Ceylon and India: pp. lxii. 404. 1823.

Narrative of the Conversion of a Buddhist Priest, pp. 46.

Memoirs of Mrs. Harvard.

B. Clough—A Dictionary, English and Singhalese, pp. 628. 1821.

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A Dictionary, Singhalese and English, pp. 852. 1830.
A Páli Grammar and Vocabulary, pp. 302. 1824.
The Ritual of the Buddhist Priesthood, translated from the Pali Kamawáchan; in the Miscellaneous Translations of the Works printed for the Oriental Translation Fund of the Royal Asiatic Society.
Short Sermons for Schools, in Singhalese.
Family Prayers, in Singhalese.

J. CALLAWAY—Oriental Observations and Occasional Criticisms, pp. 60. 1823.
Abridgment of Sutcliffe's Grammar.
A Dictionary, Singhalese and English, pp. 92. English and Singhalese, pp. 151. 1821.
A Philological Miscellany.
Yakun Natanawá; the Translation of a Singhalese Poem descriptive of the Ceylon System of Demonology. Oriental Translation Fund.
Twelve Sermons in Portuguese, pp. 110. 1823.
Janeway's Tokens for Children, in Singhalese.
A Singhalese Spelling-Book.
„ Word-Book.
Twelve Sermons, in Singhalese, pp. 117. 1823.
Clavis Biblica, in Singhalese, pp. 111. 1825.
A Vocabulary, in English, Portuguese, and Singhalese.

W. B. FOX—Geography and the Solar System.
A Short Catechism, in Portuguese.
First Lessons, ditto.
Portuguese Hymns.
A Vocabulary, English, Portuguese, and Singhalese.

R. NEWSTEAD—Milk for Babes, in Verse.
A Hymn-Book, in Portuguese, pp. 304. 5th edit. 1851.
The Sermon on the Mount, in Portuguese.
The Worth and Excellency of the Scriptures, in Singhalese. pp. 33.
The Story of the Cross, in Singhalese.
The History of Daniel, in Singhalese.

W. BRIDGNELL—An English Grammar, in Singhalese and English.
A Dictionary, Singhalese and English, pp. 371. 1847.

D. J. GOGERLY—The Evidences and Doctrines of the Christian Religion, in three Parts: in English and Singhalese.
Essay on Buddhism in Ceylon, in the Appendix to Lee's Ribeyro.
Papers in the Journal of the Ceylon Branch of the Royal Asiatic Society: On Buddhism; on the

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Brahma Jála; on the Singálo Wáda; on Rattapála; on the Játakas; on the Chariya Piṭaka; and on the Laws of the Buddhist Priesthood.

Papers in the Friend: On the Pansiya-panas-játaka-potá; on Transmigration; on Transmigration and Identity; on the Sacha Kiriya; on Pirit; on the Laws of the Priesthood; and on the Damma Padan.

J. NICHOLSON—A Dictionary: English and Singhalese, pp. 646. 1864.

A Vocabulary, English and Singhalese, pp. 32.

R. S. HARDY—The British Government and the Idolatry of Ceylon, pp. 67.

Eastern (Buddhist) Monachism, pp. 444. 1820.

A Manual of Buddhism, pp. 533. 1853.

The Sacred Books of the Buddhists compared with History and Modern Science, pp. 177. 1863.*

The article "Gotama Buddha," in the Encyclopædia Britannica.

The Friend: in 8 volumes. 1837—1845.

Easy Reading, in Singhalese. 1832.

An English Grammar, in Singhalese and English, pp. 43. 1843.

A Word Book, in three Parts, in English and Singhalese, pp. 60.

Elements of Knowledge, in Singhalese, pp. 12.

A Singhalese Almanac, 1838 and 1839, pp. 68.

The Treasure of Ceylon, in Singhalese, in 7 volumes, 1839—1846.

The Mirror of the Scriptures, pp. 408. 1847.

DAVID DE SILVA—Papers in the Friend: On the Superstitions of the Singhalese; on Horn Pulling; on Kirti Atta; on Invocation by Cutting Limes; on Gammadu; on Offerings to Kaluwedda; on Singhalese Ceremonies at the first Milking of a Cow; on Offerings to the Demon Kumâra; on Gara Yakun; and on the Swapna Mâla.

Singhalese Arithmetic, pp. 122. 1851.

Singhalese Reading Book, pp. 113. 1858.

Elements of General History; Modern, in Singhalese, pp. 308. 1851.

Elements of General History; Ancient, pp. 253. 1851.

* This work, price 1*s*. 6*d*. may be had of Brodie and Co., and at the Vernacular Education Society's Depot, in Colombo, Kandy, and Galle.

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History of the British Empire, in Singhalese, pp. 388. 1852.

Watts' Scripture History, in Singhalese, pp. 374. 1853.

Tracts.

B. CLOUGH—Reasons why I am not a Buddhist
The False Prophecy and the Truth of Jehovah
On the Existence of God
A. HUME—The Pilgrim's Progress.
The Advantages of Drunkenness.
T. KILNER—Dona Wilmina.
R. S. HARDY—The History of Abraham.
J. SCOTT—On Heaven.
Paul at Athens.
P. RODRIGO—The Touchstone.
DAVID DE SILVA—On Nirwána.
On going to a Bana Maduwa.
On Horn Pulling.
On Buddhist Festivals.
A Dialogue on Buddhism.
Is Buddha all-wise?
Buddhism and the Earth.
Buddhism and Eclipses.
Dialogue on Buddhism.
On the Existence of God.
On the Sabbath.
On Happiness.
On Singhalese Theatricals.
Man has an Immortal Soul.

In the above lists, translations of the Scriptures and of the Prayer Book are not enumerated. The Treasure of Ceylon, in Singhalese, published monthly, is edited by Mr. J. Nicholson and Mr. David de Silva, and the Banner of Truth, in Singhalese, published monthly, is edited by Mr. David de Silva. The Wesleyan Intelligencer, published quarterly, is edited by Mr. G. E. Gunawardana. Tracts on the Buddhist Controversy, in answer to the publications of the Buddhists, have been published by Mr. Scott, Mr. Baugh, Mr. Nicholson, and Mr. David de Silva.

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9. *A List of all the Issues of the Colombo Auxiliary Bible Society in Singhalese and Portuguese, from its formation in* 1812, *taken from the Report for* 1863; *all of which, with the exception of* 11,000, *have been printed at the Wesleyan Mission Press.*

1813-1818	—The Saviour's Discourses; Sermon on the Mount; Parables and Miracles: of each 2000 copies. Singhalese.	8000
„	Ostervald's Abridgment. Singhalese.	2000
„	Green's Principles; Prayers, selected from the Book of Common Prayer; Folly of Idolatry: of each 2000	6000
1815	St. Matthew and St. Mark, in Tolfrey's style.	2000
1817	The Serampore Edition of the Singhalese New Testament.	2000
1817-1819	Tolfrey's Edition of the Singhalese Bible	1000
1819	The Book of Genesis, old style, quarto, Sing.	1000
„	The Book of Proverbs, by Armour and Newstead, in Portuguese.	1000
1820	The Psalms, by Armour and Newstead, Por.	1000
„	Tolfrey's Version of Sing. New Testament.	3500
„	Sellon's Abridgment. Singhalese.	1000
„	The Psalms. Singhalese.	2000
1825	Psalms and Proverbs. Singhalese.	500
1830	Tolfrey's Revised Edition of the Singhalese New Testament.	5000
„	Clough's Edition of Portuguese Testament.	5000
„	Ditto, The Pentateuch	2500
„	Ditto, The Psalms	2500
„	Revised New Testament. Singhalese.	3500
1832	The Cotta Bible. Singhalese.	5000
1835	Páli New Testament.	500
1840	The School Edition of the Old Testament, Singhalese, in five parts.	2500
„	Ditto, New Testament, in two parts.	3500
1841	Cotta New Testament. Singhalese.	3000
1846	The Cotta Bible. Singhalese.	2000
1847	The Gospels and Acts. Singhalese.	5000
1848	Portuguese New Testament.	1000
1849	Genesis to Ruth. Singhalese.	2000
1854	Singhalese New Testament.	3000
„	Portuguese New Testament.	1000
1856	Ad Interim Edition of Singhalese Bible.	3000
„	Singhalese New Testament.	5000
„	Jubilee Grant of Ditto.	5000

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1856	The Pentateuch and Joshua. Singhalese.	3000
„	Psalms and Proverbs. Singhalese.	3000
„	The Gospels and Acts. Singhalese.	3000
1860	Another Edition of the Ad Interim Version of the Singhalese Bible.	3000
1862	Gospels and Acts. Singhalese.	3000
„	The Gospel of St. John. Singhalese.	3000
1863	Gospel of St. Mark. Singhalese.	2000
	Total...	111,000

10. *Corrections.*

A few errors will be observed, that have escaped the careful eye of the printer; and a few that are to be attributed to the writer, especially in the spelling of proper names, as he has not always been able to refer to any authority at the time when copy was wanted for the press. In addition to the typographical errors, the reader is requested to correct the following: Page 1, line 23, for "five," read "six;" line 26, for "four," read "five," Page 101, line 12 from the bottom, for "three," read "four." Page 117, line 7, for "warm," read "warmth." Page 144, line 12, for "50," read "500." Page 160, the word "to" must be taken out of line 8 and inserted in line 3. Page 170 line 32, place a semicolon after "number." Page 189, second line from the bottom, for "daughter," read "sister." Page 283, tenth line from the bottom, for "instruction" read "institution." Page 293, line 17, for "mitry," read "misty."

11. *General Summary of Wesleyan Missions,* 1863.

Income	£141,638
Central or Principal Stations, called Circuits, occupied by the Society in various parts of the world	634
Chapels and other Preaching places	4,648
Ministers and Assistant Missionaries, including Forty-six Supernumeraries	920
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, &c.	8,457
Unpaid Agents, as Sabbath-school Teachers, &c.	17,803
Full and accredited Church Members	142,449
On trial for Church membership	13,935
Scholars, deducting for those who attend both the Day and Sabbath-Schools	154,629
Printing Establishments	8

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Statistics of the Protestant Church in Ceylon, 1864. Compiled by the Rev. J. Nicholson.

RELIGIOUS BODIES.	Date of Commencement	AGENTS. European Missionaries and Ministers.	AGENTS. Native Ministers, Assist. Nat. Mins. and Catechists	ADHERENTS. Churches & Outstations	ADHERENTS. Members & Communicants*	ADHERENTS. Nominal Christians.	SCHOLASTIC RETURNS. Boys' Schools.	SCHOLASTIC RETURNS. Girls' Schools.	SCHOLASTIC RETURNS. Scholars in Boys' Schools	SCHOLASTIC RETURNS. Scholars in Girls' Schools
Presbyterian	1642	7	2	7	1700	2900	...	2	......	50
Colonial Chaplains	1796	10	5	18	1750	3200	...	...	......	......
Baptist Mission	1812	4	22	41	357	1180	19	3	710	75
Wesleyan Mission...	1814	10	42	122	2240	5216	83	35	3156	1257
American Mission ...	1816	8	26	10	453	1021	36	5	1210	278
Church Mission	1818	10	41	105	528	4866	71	45	2449	1555
Gospel Propagation Society	1845	8	28	72	452	3103	39	25	1977	833
Total ...		57	166	375	7480	21486	248	115	9502	4048

* In the number of Communicants and Adherents adults alone are included.

Statistics of The Wesleyan Mission, South Ceylon. 1863.

Stations or Circuits.	Agents.			Chapels, &c		Members.		Congregations		Educational Returns.				
	Missionaries and Asst. Miss.	*Catechists*	*Lay Preachers*	*Chapels*	*School Rooms and places used for Preaching*	*Members or Communicants*	*On Trial for Membership*	*Adults*	*Children*	*Schools*	*Masters*	*Mistresses*	*Boys in Schools*	*Girls in Schools*
Colombo South	2	...	...	2	2	42	...	77	56	3	2	1	67	34
Colombo North	2	...	5	2	2	86	15	231	224	4	4	1	139	10
Negombo	1	2	...	4	1	105	26	220	108	5	3	2	99	77
Seedua	1	2	...	3	5	93	20	159	60	4	4	1	91	26
Minuangoda	1	...	...	2	1	64	13	88	33	3	2	1	91	6
Wellewatta	1	...	1	3	...	73	27	103	151	8	7	6	232	155
Galkisse	1	1	...	5	...	52	37	120	109	5	5	6	133	206
Angulany	1	1	...	4	...	93	41	92	62	4	3	3	100	55
Morotto	1	...	...	3	...	312	5	230	62	3	3	...	101	52
Wattalpala	1	...	...	3	...	43	3	80	72	2	2	1	70	25
Pantura	1	...	3	3	1	53	22	78	150	4	4	1	168	43
Caltura	1	1	...	1	3	34	33	100	78	4	4	...	176	...
Galle	2	...	5	1	8	102	5	221	200	7	9	4	199	99
Amblamgoda	1	...	1	2	2	33	12	45	96	3	3	1	62	20
Matura and Dondra	2	...	1	3	3	66	19	159	231	10	10	4	343	138
Belligam and Goddapitiya	1	...	1	1	2	30	18	49	45	4	2	2	70	85
TOTAL	20	7	17	42	30	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

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